Seuen Sobs of a Sorrowfull Soule for Sinne:

Comprehending thoſe ſeuen Pſalmes of the *Princelie Prophet* DAVID, commonlie called Pœnitentiall; *framed into a forme of familiar praiers, and reduced into meeter by* WILLIAM HVNNIS, *one of* the Gentlemen of hir Maieſties honourable Chappel, and maiſter to the children of the ſame.

Whereunto are alſo annexed his Handfull of Honiſuckles; *the Poore Widowes Mite; a Dialog betweene Chriſt and a ſinner; diuers godlie and pithie ditties,* with a Chriſtian confeſſion of *and to the Trinitie; newlie* printed and *augmented.*

1604.

To the right honourable and *vertuous Lady, Francis, Counteſſe* of Suſſex, and one of the Ladies of her *Maieſties moſt Honourable priuy chamber, W. Hunnu* wiſheth encreaſe of vertue & honour, with long life, proſperous health, godly feare, ſtime faith, and aſſured hope in the Almightie.

THe proofe of your Ladiſhips vertue hath emboldened mee to ſet forth this little worke vnder your honourable defence. And although a fault by me is cõmitted, in making you Patroneſſe of ſo ſlender a peece without your knowledge, yet hoping vpon your honourable curteſie, which rather reſpecteth the mind of the giuer, then the worthineſſe of the gift, and poiſing the giuers deſire to pleaſe & zeale to profit, more then the qualitie of the offence, I do aſſure my ſelfe to be remitted of the treſpaſſe, which maketh me thinke my trauell not onely ſweete, but alſo very richly recompenſed.

Your Ladiſhips to command,
William Hunnis.

Hunnis, W.

The Author to his *Booke.*

PAsse forth my booke into the hands
and view of ſundry men:
Humble thy ſelfe, declare thy name
who thee thus clad, and when:
And bluſh not at the frumps of ſome,
ne feare at others frowne:
More rich thou art in thred bare cote,
then ſome in ſilken gowne,
And giue them all to vnderſtand,
from whence thou firſt didſt ſpring;
How thou waſt foſtred in the breſt
and boſome of a king:
And ſo perhaps ſome worthy wight
will ſhape thee rich array,
And ſet thee forth as thou deſeru'ſt
with coſtly iewels gay.
Behaue thy ſelfe in ſuch good ſort,
if poſſible may be.
That euery one may thee embrace,
and wiſh well vnto me.

Vale.

The Booke to his Readers.

GOod friends with fauour me peruse,
halfe naked though I be,
Or not attierd so gallantly,
as you desire to see,
Yet this from me your selues assure,
such substance here to find,
As shall bring hope vnto the hart,
and comfort to the mind.
Oft vnder short and simple weede,
such vertue may be found,
As vnder pall of purple hew
that traileth on the ground.
I being good, am not the worse,
though clothing mine be bad,
He that bestowd the same on me,
did giue the best he had.
In whose behalfe I humbly pray,
and for my selfe also,
You would vouchsafe to mend those faults,
that in my coate ye know.

Vale;

Hunnis, W.

Pſalme. 150. *verſe* 3. *and* 6.

{¶ Praiſe him in the ſound of the trumpet: Praiſe him vpon the lute & harp. Let e- uerie thing that hath breth praiſe ȳ Lord.}

Seuen Sobs of a ſorrowfull Soule for ſinne.

PSAL. 6.

Domine ne in furore.

The firſt part.

O Lord, when I my ſelfe behold,
how wicked I haue bin: (went
And view the paths and wayes I
wandring from ſin to ſin.
2 Againe, to thinke vpon thy power,
thy iudgement, and thy might,
And how that no thing can be hid,
or cloſe kept from thy ſight.

Hunnis, W.

3 Euen then (alas) I ſhake and quake,
and tremble where I ſtand,
For feare thou ſhouldſt reuenged be,
by power of wrathfull hand.
4 The weight of ſin is very great,
for this to mind I call, (thine,
That one proud thought made Angels
from heauen to ſlide and fall.
5 Adam likewiſe, and Eue his wife,
for breaking thy precept,
From paradice expelled were,
and death thereby hath crept
6 Vpon them both, and on their ſeed
for euer to remaine.
But that faith in Chriſt thy ſonne,
we hope to liue againe.
7 The earth not able was to beare,
but quick did ſwallow in,
Corah, Dathan, and Abiron,
by reaſon of their ſin.
8 Alſo becauſe king Dauid did
his people number all,
Thou lord therfore, in three dayes ſpace
ſuch grieuous plague letſt fall;
9 That ſeuentie thouſand men forthwith
thereof dide preſently:
Such was thy worke, ſuch was thy wrath,
thy mighty power to trie.
10 (Alas) my ſin ſurmounteth theirs,
mine cannot numbred be,

And from thy wrath moſt mighty God,
I know not where to flee.
11 If into heauen I might aſcend,
where Angels thine remaine,
O Lord thy wrath wold thruſt me forth
downe to the earth againe.
12 And in the earth here is no place
of refuge to be found,
Nor in the deepe and watercourſe,
that paſſeth vnder ground.
13 Vouchſafe therefore I thee beſeech
on me ſome mercy take,
And turne thy wrath from me away,
for Ieſus Chriſtes ſake.
14 *Lord in thy wrath reproue me not,*
ne chaſt me in thine ire,
But with thy mercy ſhadow me,
I humbly thee deſire.
15 I know it is my grieuous ſinnes,
that do thy wrath prouoke.
But yet, O Lord, in rigour thine
forbeare thy heauie ſtroke.
16 And rather with thy mercy ſweet,
behold my heauie plight,
How weake and feeble I appeare
before thy bleſſed ſight,
17 For nature mine corrupted is,
and wounded with the dart
Of luſt and foule concupiſcence,
throughout in euery part.

verſe. 1.
Domine ne in furore tuo arguas me, neque in ira tua corripias me.

18 I am in ſin conceiu'd and borne,
the child of wrath and death,
Hauing but here a little time
to liue and draw my breath.
19 I feede my ſelfe ſtill apt and prone
to wickednes and vice:
And drowned thus in ſinne I lie,
and haue no power to riſe.
20 *It is thy mercie O ſweet Chriſt,*
that muſt my health reſtore:
For all my bones are troubled much,
and vexed very ſore.
21 I am not able to withſtand
temptations ſuch as be,
Wherefore good Lord vouchſafe to heal
my great infirmitie.
22 Good Chriſt, as thou to Peter didſt
reach forth thy hand to me,
When he vpon the water went,
there drowned like to be.
23 And as the Leaper cleanſed was
by touching with thy hand:
And Peters mother raiſed vp
from feuer whole to ſtand;
24 So let that hand of mercy thine,
make cleane the leproſie
Of lothſome luſt vpon me growne,
through mine iniquitie.
25 Then ſhal their ſtrength in me appear
through grace my chiefe reliefe.

Thy

erſe. 2.
Miſerere mei
omine, quo-
iam infir-
ius ſum, ſa-
a me do ni-
e quoniam
ni turbata
nt omnia
ſa mea.

sorowfull soule.

Thy death, O Christ, the medicine is
that helpeth all my griefe.

26 *My soule is troubled very sore,*
by reason of my sin:
But Lord how long shall I abide
thus sorowfull therein?

Verse. 3. *Et anima mea conturbata est valde, sed tu domine vsquequo?*

27 I doubt not Lord, but thou which hast
my stony heart made soft,
With willing mind thy grace to craue,
from time to time so oft:
28 Wilt not now stay, but forth proceed
my perfect health to make,
Although a while thou dost defer,
yet is it for my sake.
29 For lord thou knowst our nature such
if we great things obtaine,
And in the getting of the same
do feele no griefe or paine:
30 We little do esteeme thereof,
but hardly brought to passe,
A thousand times we do esteeme,
much more than th'other was.
31 So Lord, if thou shouldst at the first
graunt my petition,
The greatnes of offences mine
I should not thinke vpon.
32 Wherefore my hope still bids me crie
with faithfull hart in brest,
As did the faithfull Cananite,
whose daughter was possest.

Hunnis, W.

33 At leaſt if I ſtill knock and call
vpon thy holy name,
At length thou wilt heare my requeſt,
and graunt to me the ſame:
34 As did the man three loaues of bread
vnto his neighbour lend,
Whoſe knocking long forſt him to riſe,
and ſhew himſelfe a friend.
35 Lord, by the mouth of thy deare ſon,
this promiſe didſt thou make:
That if we knocke thou open wilt
the dore euen for his ſake.
36 Wherefore we crie, we knock, we call,
and neuer ceaſe will we,
Till thou do turne to vs, O Lord,
that we may turne to thee.

The ſecond part.

verſe. 4. *Conuerte domine, & eripe animam meam, ſaluum me fac, propter miſericordiam tuam.*

TVrne from thy wrath, O Lord of hoſts,
and ſet my heart at large,
Oh ſaue me for thy mercies ſake
and all my ſinnes diſcharge.
2 Not for the merits I haue done,
ne for the works I wrought,
But for thy endleſſe mercy ſake,
and bloud which hath vs bought.
3 The debt is great that I am in,
not able for to pay,
And how to recompence the ſame,
none other can I ſay:

4 But goodnes thine muſt me acquite,
or elſe (alas) muſt I
To priſon, where no ranſome may
ſet me at libertie.

5 *For why in death, O God of life,*
no man remembreth thee,
And in the hell who giues thee thanks
was none yet knowne to bee.

6 The grieuous plagues and torments
ſo ſmarting be and ſtrong, (there
That no one can haue mind on thee,
or thee confeſſe among,

7 No time there is of ſpace, ne place
repentance for to find:
But burning paines, and torments ſharp
to all be there aſſignd.

8 Remembring this while I am here,
and do this life poſſeſſe,
To thee, O Lord, in humble wiſe,
I do my faults confeſſe:

9 And with a ſpirit all ſorowfull
I do my ſinnes lament,
And ſorie am euen from my ſoule,
I did ſuch wayes frequent.

10 *And am with groning wearie made,*
through taſt of many feares,
The night I ſpend my bed to waſh,
my couch to wet with teares.

11 Not weeping to the ſight of men,
(as doth the hypocrite)

verſe. 5.
Quoniam nõ eſt in morte qui memor ſit tui, in inferno autem quis confitebitur tibi?

verſe. 6.
Laboraui in gemitu meo, lauabo per ſingulas noctes lectum meum, lachrimis meis ſtratum meum rigabo.

But in my chamber ſecretly,
where I my ſinnes recite.
12 Not onely with the teares of eyes,
but teares fet from alow:
That is, from bottome of my heart,
repentance great to ſhow.
13 And as my body I haue made
a ſeruant vnto ſinne,
So will I now by power of grace,
delight no more therein:
14 But will the ſame on thee beſtow,
O Lord, and freely giue,
To ſerue the Lord in righteouſnes,
the dayes I haue to liue.
15 For in this bed of fleſh and bloud,
and couch of ſenſuall life,
The ſoules of all from Adams fall,
haue laine in wo and ſtrife.
16 And this doth make our countenance
or mind to changed be;
For inward griefe of this our couch
of ſenſualitie.
17 For when we ſeeke therein to reſt,
and thinke ſome eaſe to find,
It after turneth to our griefe,
and anguiſh great of mind.
18 It is a ſerpent faire in face,
appearing to the ſho,
But in his taile a ſting lies hid
of endleſſe paine and wo.

19 *Mine eie, O Lord, is troubled ſore*
with extreme rage and paine:
And I among mine enemies
do weake and old remaine.
20 The wicked fiend, mine enemie,
ſtill ſeeketh to deuiſe
Some matter of occaſion,
to lay before mine eyes.
21 The world alſo doth draw me forth
to follow her delight:
My fleſh to ſenſualitie
runs on with maine and might.
22 The companie of wicked ſort,
entiſe me day by day:
Thus I with them, and they with me,
(alas) ſtill run aſtray.
23 Theſe enemies I neuer can
be able to ſubdue,
It muſt be thou, O Ieſu ſweet,
moſt mighty and moſt true:
24 Thou lord, which haſt deſtroied death
the deuill likewiſe ſuppreſt.
Muſt giue me power to ouercome,
whereby to liue in reſt.
25 Then vnderneath thy death & croſſe
I ſhall my ſinnes diſplay,
And ſtrongly fight againſt my foes,
and boldly to them ſay:
26 *Away from me that workers be*
of wickednes and ſinne:

verſe. 7.
Turbatus eſt
â furore oculus meus: inueteraui inter omnes
inimicos meos.

verſe. 8.
Diſcedite â
me omnes
qui o-

For

Hunnis, W.

peramini iniquitatem, quoniam audiuit dominus vocem fletus mei.

For why the Lord hath heard my voice,
and ſeene my teares therein.
27 You damned ſpirits, and liuers lewd,
the members of the fiend,
Away from me: for now your power
is brought vnto an end.
28 Your prince & maiſter of this world
that hath me turn'd and toſt,
Is now caſt out, and all his power,
his might and ſtrength is loſt.
29 Although you haue mee long time
in priſon and in thrall: (held
Yet are you now cleane ouercome,
by Chriſt moſt ſtrong of all.
30 I that in darknes erſt was led,
do now behold the light:

verſe. 9. *Exaudiuit dominus deprecationem meam, dominus orationē meam ſuſcepit.*

The Lord my praier ſure hath heard,
my ſute is in his ſight.
31 To thee, O Lord, for grace I praid,
and thou heardſt my requeſt;
And ſentſt abundant dewes thereof
vnto my quiet reſt.
32 That I praid likewiſe, all my ſinnes
might cleane remitted be,
And thou haſt granted my deſire,
and ſafe deliuered me.

verſe. 10. *Erubeſcant & conturbentur ve-*

33 *Wherefore let all mine enemies*
confounded be with ſhame:
And that right ſoone and ſodainly,
O Lord I craue the ſame.

34 I know that all mine enemies
ſhall vexed be right ſore,
And that thou wilt put them to flight,
from henceforth euermore,
35 For what long time they haue poſſeſt
they loſt in little ſpace,
Through operation of thy power,
and working of thy grace.
36 With wrong they kept which ỹ ſweet
by bloud haſt dearely bought,
And thou a mighty Champion
haſt turnd their power to nought.
37 Lord, I therefore thy ſeruant poore,
moſt earneſtly do pray,
To guide my feete and ſteps aright
in thy moſt holy way.
38 And that the fiend mine enemie,
who ſeekes me to deuoure.
May neuer ouer my poore ſoule
haue any ſtrength or power:
39 But as by grace I am reſtord
to fauour thine againe,
So with that grace defend me Lord,
from euerlaſting paine. Amen.

hementer omnes inimici mei: conuertantur & erubeſcant valde velociter.

Beati quorum. Pſal. xxxij.

The firſt part.

Sing this as before.

O God, I know by grace, through the ſinner is made iuſt, (faith
Though we offend, yet iuſtified by grace through faith we truſt:
2 Which grace and faith are thy good which thou haſt giuen vs free: (gifts
And through thē both the works we do, are made right good to be.
3 I therefore Lord, my faults confeſſe, by helpe of heauenly grace,
And vtterly my ſinnes forſake, and do them all deface:
4 Beſeeching thee me to admit with thoſe that bleſſed be,
And to forgiue the treſpaſſes which I haue done to thee.

verſe. 1. *Beati quorum remiſſæ ſunt iniquitates & quorum tecta ſunt peccata.*

5 *For bleſſed is the man indeed, whoſe wickednes and ſinne*
Is cleane forgiuen and couered, as they had neuer bin.
6 I will not hide my ſinnes from thee, nor ſeeke them to excuſe:
But with my heart will them confeſſe, and doe my ſelfe accuſe.
7 For, Lord, who goes about to hide his owne iniquitie,

Thou

ſorowfull ſoule.

Thou ſhalt the ſame make manifeſt
that all the world mny ſee;
8 Thou wilt him ſtrip and naked make,
to his perpetuall blame,
When he to iudgement ſhall ariſe,
and liue in endleſſe ſhame.
9 *And therefore bleſſed is the man,*
to whom thou Lord ſhalt ſay,
I not impute thy ſinnes to thee,
nor to thy charge them lay,
10 *He in whoſe ſpirit no fraud is found,*
ſhall bleſſed be alſo,
And looke what thing he takes in hand,
ſhall proſper well and grow.
11 If I for ſinne ſhould faine my ſelfe
all ſorrowfull to be,
And were not ſo, then ſhould be found
both fraud and guile in me:
12 Or if I ſhould account my ſelfe
a man that liueth iuſt,
Hauing my conſcience ſtuft with ſinne,
ſo full as may be thruſt:
13 There ſhuld appear great fraud in me
for deepe diſſembling ſo,
For why, in me no goodnes dwels,
as of my ſelfe I know.
14 If euer any good were there,
it ſurely muſt be thine,
But as for ſinnes I many haue,
and they by right are mine.

verſe. 2. *Beatus vir cui non imputauit dominus peccatum, nec eſt in ſpiritu eius dolus.*

15 For

Hunnis, W.

verſe. 3. *Quoniam tacui, inueterauerunt oſſa mea clamando tota die.*

15 For while, O Lord, I held my peace,
confeſſing not my crime,
My bones did waſt through daily plaints,
I made from time to time.
16 My ſoule doth feeble waxe and faint
becauſe I held my peace:
But now I haue my ſins confeſt,
I feele her ſtrength increaſe.
17 I kept that backe I ſhould haue told,
or elſe excuſde the ſame;
And that I ſhould haue cloſelie kept,
did publiſh to my blame.
18 I hid the ſinnes that I haue done,
and they remained ſtill,
And boaſted forth the good I did,
contrarie to thy will.
19 Thus were ỹ works ỹ I had wrought,
quite loſt with their reward,
And I among that ſort remaine
whom thou doſt not regard,

verſe. 4. *Quoniam die ac nocte grauata eſt ſuper me manus tua, cõuerſus ſum in ærumna mea dum configitur ſpina.*

20 For day and night thy heauy hand,
vpon me thou haſt laid:
And in my trouble was I turnd,
when I was ſore afraid.
21 My tribulation ſcourged me,
my moiſture is made drie.
My very back bone ſtricken was,
that I began to crie.
22 My conſcience likewiſe ſtricken was,
with prick of great remorſe,

And

And conſcience mine vnquiet was,
till grace the ſame did force.
23 *And make me knowledge all my faults*
that I had done to thee:
Thus hath thy grace made me confeſſe
all mine iniquitie.

verſe 5.
Delictũ meũ cognitum tibi feci, & iniuſtitiam meam non abſcondi.

The ſecond part.

LOrd, when againſt my ſelfe I ſpake,
ſhewing what I had bin,
Thou Lord forthwith didſt cleane remit
my wickednes and ſin.
2 So ſoone as I determind was
no longer them to hide,
Thou Lord ſtraightway forgaueſt me,
my faith the ſame hath tride:
3 And yet my voyce was in my mouth,
thine eare was in mine heart:
Thus hath thy mercie cleanſed me
throughout in euery part.
4 Thou art more readier to forgiue,
than we are to confeſſe:
So that we do our ſelues accuſe,
and ſhew our guiltineſſe.
5 Some blame the deuill as cauſe of ſin,
ſome deſtinie do blame,
Some other ſay, complexion theirs
cannot auoid the ſame:
6 But Lord, I leaue ſuch vaine excuſe,
and with the Prophet ſay,

Dixi, confitebor aduerſum me iniuſtitiam meã domino, & tu remiſiſti impietatem peccati mei.

Humis, W.

Its I O Lord that do offend,
its I, I not denay:
7 Its I my selfe that wrought this wo,
through mine iniquitie.
Its I O Lord, and not the deuill,
nor yet my destinie:
8 Yet by thy sufferance, Lord, they may
only entise a man:
But to enforce or him compell,
that do they neuer can.
9 Wherefore good Lord, my sickly soul
to health againe restore.
For this ought all thy holy ones
to pray in time therefore.

verse. 6. *Pro hac orabit ad te omnis sanctus in tempore oportuno.*

10 *This is the time in which thou wilt,*
giue eare when we do call:
For after this no time there is,
thou wilt vs heare at all,
11 This is the time Lord thee to seeke
while that thou maist be found.
This is the time thou wilt vs heare,
and keepe vs safe and sound.
12 *From rage of many water flouds,*
that with temptations flo:
And from the proud and wicked sort,
with many troubles mo.

Verumtamen in diluuio aquarũ ad eũ non approximabunt.

13 *These shall no time approch to vs,*
to do vs any harme:
For why thy grace shall beat them backe
by strength of mighty arme.
14 Although

ſorowfull ſoule.

14 Although amid this water floud
of ſurging waues of ſin,
We toſſed be among the rockes,
yet are not drownd therein.

15 *For thou, O Lord, art my refuge*
from troubles all that be,
And though temptations of the world
about haue compaſt me:

16 I not regard enticement theirs,
nor threats that they ſhall make,
For why my faith aſſureth me
that thou my part wilt take.

17 Thou Lord art only my defence,
my ioy is all in thee,
Thou ſhalt me compaſſe round about,
and ſafe deliuer me.

18 The tabernacle of my ſoule
is round about me ſet
With enemies, ſuch as do ſeeke
mine hinderance and let:

19 But yet, O Lord, thy prouidence
ſhall me deliuer ſtill,
And from all dangers me defend,
after thy holy will.

20 *Thou wilt informe and ſhew to me*
the way that I ſhall go:
This life is but a pilgrimage,
I paſt in to and fro.

21 Of this way, Lord, thou art the end
and marke whereat I ſhoot,

Verſe. 7.
Tu es refugium meum à tribulatione quæ circumdedit me.

Exaltatio mea, erue me à circumdantibus me.

Verſe. 8.
Intellectum tibi dabo, & inſtruã te in via hac qua gradieris.

Humis, W.

Grant that I may this voyage paſſe,
and foes of mine confute:
22 And in the running of my courſe,
my faith ſo ſtrong may be,
That I may haue one of thoſe games
of immortalitie.

Firmabo ſuper te oculos meos.

23 *Thus ſhall thine eie of ſtrong defence*
on me be fixed ſure,
And I with ioy ſhall able be
this trauell to indure.
24 For Lord if thou ſhouldeſt turne thy face
or caſt thy eie aſide:
I ſhould not able be to runne,
nor labour this abide.

Verſe. 9. *Nolite fieri ſicut equus & mulus, quibus non eſt intellectus. In chamo & fræno maxillas eorum conſtringes, qui non approximabunt ad te.*

25 *But ſhould be as the horſe and mule,*
that vnderſtanding want:
Such of thy grace, faith and good works
both barren be and ſcant.
26 They are to proud and ſcorneful eke,
thy lawes to hold and keepe.
The luſts and pleaſures of the fleſh
ſo lulleth them a ſleepe:
27 *But yet the mouths of ſuch wild beaſts*
thou Lord with bit and brake.
Shalt ſnaffle them with chaine and curbe
that doe thee ſo forſake.
28 *For great and many are the plagues*
If thoſe that ſinners be,
By meanes whereof a number, Lord,
are turned vnto thee.

Verſe. 10. *Multa flagella peccatoris.*

29 And

ſorowfull ſoule.

29 And thou, O Lord, that didſt them
for their corruption, (plague
Wilt alſo giue them comfort great
and conſolation.

30 *And he that truſteth in the Lord,*
he ſhall be compaſt in
With mercy and remiſſion
for all his former ſin.

31 *Be glad therefore ye righteous,*
and in the Lord reioice:
For he by grace hath made you iuſt,
through his moſt louing choiſe:

32 Which were before ſtifnecked, proud
now gentle, meeke and mild,
Not by our merits but by grace,
as father to his child:

33 *All ye that be vpright of heart,*
in God reioice alſo,
And to his will ſubmit your will,
in anguiſh, paine, and wo.

34 And as S. Paule the Apoſtle was,
made great in his diſtreſſe,
So Lord, in all extremity
grant me the like ſucceſſe.

AMEN.

Sperantem autem in domino miſericordia circundabit.
Verſe. 11.
Lætamini in Domino, & exultate iuſti

Et gloriamini omnes recta corde.

PSAL. 38.

Domine ne in furore.

The firſt part.

WIthin my ſoule, O Lord,
do many troubles ſpring.
Sometimes by feare of puniſhment,
that temporall things may bring.

2 Which happen may to me,
while I this life abide,
For mine offences done to thee,
which cannot paſſe vnſpide.

3 Somtime, O Lord, by feare
of ſicknes and diſeaſe,

Which

Which here we ſuffer for his guilt,
that firſt did thee diſpleaſe.

4 Sometime againe by feare
of death that follow muſt,
Which in a time vnlooked for
ſhall all conſume to duſt.

5 And laſt, by feare, O Lord,
of euerlaſting paine,
Which I by ſinne haue well deſeru'd,
therein for to remaine.

6 But yet, O bleſſed Lord,
when thou ſhalt angrie be,
In furie thine correct me not,
nor poure thy wrath on me.

Verſe. 1.
Domine ne in furore tuo arguas me, neque in ira tua corripias me.

7 And though thy bow be bent,
with arrow ſet therein,
And ready thou my ſoule to wound,
for my committed ſin:

8 Yet let thy mercy moue
with ruth on me I craue:
Becauſe thou knoweſt I cannot giue
the thing that I not haue.

9 For thou muſt firſt me giue,
yer I can giue to thee,
For of my ſelfe and from my ſelfe,
comes but iniquitie.

Verſe. 2.
Quoniam ſagittæ tuæ infixæ ſunt mihi.

10 *Thine arrowes I confeſſe,*
ſo deepe haue pearſt my heart,

That medicine none, ne other craft,
can ſeuer them apart.
11 For if by craft I might
theſe wounds make whole againe,
And ſo eſcape eternall death,
and euerlaſting paine:
12 My feare ſhould be the leſſe,
my ioy a great deale more:
But thou, O Lord, the leach muſt be
for ſickneſſe mine and ſore.

Et conſum-maſti ſuper me manum meam.

13 *Thine hands thou haſt inforſt*
ſo heauie vpon me,
As death with dart I know right well
cannot auoided be.
14 O death vnto the man
that ſubſtance hath at will,
How ſharp and bitter is thy dart,
when thou comſt him to kill:

Verſe. 3. *Noneſt ſanitas in carne mea.*

15 *Lord in my fleſh I feele,*
no health there is at all:
For when I thinke moſt ſure to ſtand,
I readieſt am to fall,
16 But bleſſed are thoſe men,
which neuer did offend
In ſinfull luſt, but haue themſelues
kept cleane vnto the end.
17 For in their ſouls they find
great quietneſſe and reſt,
And euerie thing they take in hand,
doth turne vnto the beſt.

18 But

18 But contrarie to thoſe,
that ſpend the day and night
In exerciſe of wickedneſſe,
and take therein delight.
19 For they in conſcience feele
ſuch buſineſſe, broile and ſtrife,
That for to thinke vpon their ſin,
a hell is to there life.
20 O Lord among thoſe ſort,
my ſelfe haue gone aſtray,
And from the face of anger thine, *A facie ira tua.*
could neuer flee away.
21 Yet thou haſt ſuffered me,
and giuen me grace at laſt,
For to acknowledge all my faults,
and wicked life now paſt.
22 *My bones were void of reſt,* *Non eſt pax oſſibus meis, a facie peccatorũ meorum,*
by reaſon of my ſinne:
And all my body grieued was,
without eke and within.
23 Sin may well be compard
vnto a ſerpent vile,
Which with his body, head, and taile,
doth many a one beguile.
24 For where the ſerpents head
to enter doth begin,
There all the body with the taile,
apace comes ſliding in.
25 The motion firſt to ſin,
vnto the head apply,

Hunnis, W.

Verſe. 4. *Quoniã iniquitates meæ ſupergreſſæ ſunt caput meum: & ſicut onus graue grauata ſunt ſuper me.*

And when the heart conſents thereto,
then is the body nie,
26 The fact once being done,
then is the ſerpents taile
With head and body entred in,
where he muſt needs preuaile.
27 *For why this ſerpent ſinne*
ſo high himſelfe doth reare,
Aboue mine head, the waight of whom
is more then I can beare.
28 And this by ſufferance came,
by licenſe that I gaue,
This ſerpents head into my ſoule
his entrance firſt to haue:
29 For now hath he brought in
his body, taile, and all:
And therewith doth ſurcharge my ſoule
that ſhe is like to fall.
30 The burthen is ſo great,
that many times (alas)
She is compeld to do the thing
ſhe would not bring to paſſe.
31 Too hard it is for me
this ſerpent to expell,
It muſt be thou, O mighty king,
the ſtrength of Iſraell.
32 Thou that the deuils draueſt forth
out of the men poſſeſt,
Vouchſafe this ſerpent to expell,
and ſet my ſoule at reſt.

33 Thy

33 Thy grace may worke in me
to be contrite in heart,
And this from thee, to me muſt come,
withouten my deſart.

34 *My bones corrupted are,*
and putrifide ſo ſore,
By reaſon of my follies paſt,
that wo is me therefore.

35 The marks of mine old ſins
do rotten waxe againe,
And freſh and greene they do appeare,
to further more my paine.

36 *By reaſon of my ſinne,*
I am a wretch become,
Setting my mind on earthly things,
like beaſt both brute and dumbe.

37 *And crooked am I made,*
vnto the very end,
The day throughout continually
with wo and griefe I ſpend.

38 Becauſe I am throwne downe,
and not compeld thereto,
No violence did me inforce
thus wickedly to do.

39 It was my will, which led
intelligence awry,
And that which reaſon willed me,
the ſame did I denie.

40 Will is the middle part,
Lord of my ſoule I know:

Verſe. 5.
Putruerunt & corrupta ſunt cicatrices meæ à facie inſipientiæ meæ.

Miſer factus ſum.

Verſe. 6.
Et curuatus ſum vſque in finem, tota die contriſtatus ingrediebar.

Hunnis, W.

And I my will for to exalt
did reaſon ouerthrow.
42 *Whereby my loines are full,*
that is, my fleſh to ſay,
Repleat is with illuſions,
that me deceiue alway.
42 Ah wicked fleſh of mine,
that doth my ſoule entiſe,
Thou hurtſt thy ſelfe, offendſt my God,
by thy lewd exerciſe.
43 And by this luſt of mine,
no health is in my fleſh,
For ſin my ſoule and body grieues
ſtill day by day afreſh.
44 My ſoule tormented is,
by ſight of mind vncleane,
My body weake and feeble brought,
through luſt made bare and leane:
45 *Thus I afflicted ſore,*
and weary low am brought,
And am a bondman vnto ſin,
in word, in deede and thought.
46 This ſin ſo ſetled is,
that it will not depart,
Which cauſeth me *to roare and crie*
with ſorow from my heart:
47 *O Lord, the great deſire*
that doth proceed from me,
And mourning much that I do make,
not hidden is from thee.

verſe 7. *Quoniam lumbi mei impleti ſunt illuſionibus.*

Non eſt ſanitas in carne mea.

verſe. 8. *Afflictus ſum, & humiliatus ſum nimis, Rugiebam à gemitu cordis mei.*

verſe. 9. *Domine coram te eſt omne deſiderium meum & gemitus meus à te non eſt abſconditus.*

48 Thy ſight is of great ſtrength,
for end thereof is none,
And be the diſtance nere ſo far,
thy power and ſtrength is one.
49 Thy ſight, O God, attaines
to diſtant all that be,
And makes no change of more or leſſe,
as is with vs we ſee.
50 *My heart is troubled ſore,*
my ſtrength is gone me fro:
Likewiſe the ſight of both mine eyes
from me is gone alſo.
51 The tribulations great,
wherewith my ſinfull heart
Is vext, and troubled night and day,
about in euery part:
52 Is, Lord, for feare of thee,
and of thy puniſhment,
Which thou ſhalt render vnto me,
for this my life miſpent.
53 O Lord, remoue from me,
this cloudie miſt of mine,
And with thy grace and mercy mixt,
annoint my dusked eine:
54 That I thy way may ſee,
wherein thou haſt delight,
And in the ſame my ſteps direct,
to walke both day and night, Amen.

verſe. 10.
Cor meum cõturbatum eſt, dereliquit me virtus mea & lumen oculorũ meorũ, & ipſum non eſt mecum.

Hunnis, W.

The

The ſecond part.

MY wretchednes, O Lord,
is more then may be ſaid,
It's not alone the griefe of heart,
that maketh me diſmaid:
2 Ne feeblenes of ſtrength,
depreſt with vices all,
Nor in the blindnes of my ſoule,
which ready is to fall,
3 But otherwiſe it comes,
and ſtill increaſeth more,
That is, where I thought comfort find,
is turned to my ſore.
4 *My friends and neighbours Lord,*
in whom I put my truſt,
Againſt me altogether ſtood,
and ſhew'd themſelues vniuſt,
5 *And they that ſtood me next,*
far off get them away,
And ſuch as waited for my life,
ſet on me as I pray.
6 The force of wicked fiends,
O Lord, is very ſtrong:
No earthly power is like to theirs,
if thou them ſuffer long:
7 To exerciſe their force
on ſinners all that be,
Not one among ten thouſand ſhall
be left aliue to thee.

Verſe. 11. *Amici mei, & proximi mei aduerſũ me appropinquabant & ſteterunt.*

verſe. 12. *Et qui iuxta me erant de longè ſteterunt & vim faciebant, qui quærebant animã meam.*

8 They ſtudie to deceiue,
by worldly pleaſures vaine,
And ioyes, ſuch as the fleſh deſires,
to bring vs endleſſe paine.
9 *Theſe, Lord, haue ſought for me,*
and wrought me ill the while,
And with deceitfull vanities,
did daily me beguile.
10 Lord many times I feele,
when I thus tempted am,
Such pleaſures ſpring, I ioy thereat,
not looking whence they came:
11 Or at the leaſt, O Lord,
I would not vnderſtand,
Ne ſee the ſnares for me were laid,
to bring me vnderhand.
12 The pleaſures of the fleſh
ſo ſweet ſounds in mine eare,
That what is ſpoken there againſt,
I liſt not for to heare.
13 *But as one being deafe,*
with ſilence paſſe away,
And as a man that dumbe is borne,
haue not a word to ſay.
14 Indeed I muſt confeſſe
my ſelfe I haue not ſought,
Nor ſpake againſt my wickedneſſe
in ſuch ſort as I ought.
15 *But as one deafe and dumbe,*
that ſin no time would blame,

Et qui inquirebant mala mihi locuti ſunt vanitates, & dolos toto die meditabamur.

Verſe. 13.
Et ego tanquam ſurdus non audiebã, & ſicut mutus nõ aperiens os ſuum.
verſe. 14.
Et factus ſũ ſicut homo, non audiens & non habẽs in ore ſuo redargationes.

Ne open would mine eares to heare,
how to auoid the ſame.
16 Yet true it is, O Lord,
let man his faults confeſſe,
With ſighs and ſorowes from his heart
he did thy lawes tranſgreſſe.
17 Yea let him do his beſt,
and ſatisfaction make,
And yet if he be void of hope,
thou wilt him ſure forſake.
18 For Iudas ſorow ma le,
when he had thee betraid,
And did reſtore the ſiluer backe,
and downe againe it laid.
19 He openly confeſt,
he ſinned grieuouſly,
In that he had falſly betraid
the innocent to die:
20 And wanting hope we ſee,
into deſpaire he fell,
And hang'd himſelfe vpon a tree,
among the Rauens to dwell.
21 Hope is the gift, O Lord,
that from thy grace pr ceeds, (lone
And grace brings faith, and faith brings
from which ſprings fruitfull deeds.
22 *And for becauſe that I*
did alwayes hope in thee,
Thou wilt me heare, O Lord my God,
and ſafe deliuer me.

verſe. 15. *Quoniam in te domine ſperaui, tu exaudies me domine deus meus.*

23 My hope is firmly fixt,
and cannot be remou'd;
Becauſe thy grace aſſureth me,
my faith is not reprou'd.

24 *Thus haue I ſaid, O Lord,*
leaſt any time at all,
Mine enemies ſhould ouer me
triumph to ſee me fall.

25 *For whiles my feet did ſlide,*
againſt me much they ſpake,
That is to ſay, whiles my deſires,
the way to ſin did take.

26 And were from thee remou'd,
to follow lothſome luſt;
Then did mine enemies reioice,
to ſee me in the duſt.

27 But Lord, I me ſubmit,
vnto thy diſcipline,
And meekely take correction thine,
for old offences mine.

28 *And haue my ſelfe prepard*
vnto the whip of paine,
Whereby my griefe and dolour may
ſtill in my ſight remaine.

29 And Lord, thou knoweſt of old,
there is no good in me;
Not one man good vpon the earth,
not one ſeeke after thee.

30 Among thy choſen ſort
vnfaithfulneſſe was found,

verſe. 16.
Quia dixi ne quando ſuper gaudeant mihi inimici mei, & dum cõmouentur pedes mei, ſuper me magna loqui ſũt.

verſe. 17.
Quoniam ego in flagella paratus ſum, & dolor meus in conſpectu meo ſemper.

Likewiſe amongſt thy Angels bright
were thouſands caſt to ground:
31 Then how much more (alas)
of wretches ſuch as I,
That dwell in houſes made of clay,
muſt ſinne contin ually?

verſe. 18. *Quoniam iniquitatem meam annunciabo, & cogitabo pro peccato meo.*

32 *I will confeſſe to thee*
all mine vngodlineſſe,
And for my ſinnes will take more thought
than any can expreſſe:
33 And yet, O Lord, thy grace
muſt worke this good in me,
By which I ſtedfaſtly beleeue
I choſen am of thee.
34 For now by grace I mind
my ſinfull life t'amend,
And vnto vertue will applie
my ſelfe vnto the end.
35 I ſee the follies paſt,
wherein I tooke delight.
To be both vile, wicked, and nought,
and odious in thy ſight,

verſe. 19. *Inimici autẽ mei viuũt, & cõfirmati ſũt ſuper me, & multiplicati ſunt, qui oderunt me iniquè.*

36 *And though my foes do liue,*
and ouer me made ſtrong,
And they which hated me are great
and do me treble wrong.
37 No maruell it is, O Lord,
for why? they mighty be,
And are, except thy grace aſſiſt,
too ſtrong alway for me.

38 They

ſorowfull ſoule.

38 They haue long time deuiſd
deceitfull craftie gins,
And by the ſame haue ouerthrowne
the ſtrongeſt in their ſins.
39 If any time I flie,
repentance for to find,
Then one of theſe malicious ſpirits
aſſaileth ſtraight my mind:
40 And with deuiſes new,
and frauds that be vnknowne,
He craftily doth me ſubdue,
and ſo makes me his owne.
41 *Thus Lord, when I am bent*
thy goodnes to purſue,
Mine enemies do me detract,
and breed my bale anew.
42 The wicked fiend (alas)
doth many times me greeue:
The world alſo doth follow me
the dayes I haue to liue.
43 The fleſh doth me prouoke
with luſt both lewd and naught:
Thus by theſe three mine enemies
I am in thraldome brought,
44 *Yet Lord, forſake me not,*
ne let thy grace depart:
Leaſt that mine enemies vnwares
do thorough pierce mine heart.
45 And though ſometime, O Lord,
thy preſence thou withdraw,

verſe. 20. *Qui retribuunt mala pro bonis, detrahebant mihi, quoniam ſequebar bonitatem.*

verſe. 21. *Ne derelinquas me Domine, Deus meus, ne diſceſſeris à me.*

Whereby

Whereby the fiend may entrance make,
and bring me more in awe:
46 Yet Lord thy grace reſtore,
to me poore wretch againe,
That I thereby may him reſiſt,
to make his trauaile vaine.

Verſe. 22. *Intende in adiutoriam meã domine deus ſalutis meæ.*

47 *Giue heede therefore my God,*
which art my helpe and health,
Whoſe mercy, & whoſe goodnes ſhew'd
is to my ſoule chiefe wealth.
48 Giue temporall health, O Lord,
as vnto thee ſeemes beſt,
And to my ſoule thy ſauing health,
in heauen with thee may reſt.

AMEN.

Miſerere

Pſal 51.

Miſerere mei.

The firſt part.

O Thou that mad'ſt the world of (nought,
whom God thy creatures call,
Which formedſt man like to thy ſelfe,
yet ſuffredſt him to fall.

2 Thou God, which by thy heauēly word
didſt fleſh of Virgin take,
And ſo becamſt both God and man,
for ſinfull fleſhes ſake:

3 O thou that ſaweſt when man by ſin
to hell was ouerthrowne,
Didſt meekely ſuffer death on croſſe,
to haue thy mercy knowne:
4 Thou God which didſt the Patriarks
and fathers old diuine,
From time to time preſerue and keepe
by mercy great of thine.
5 O thou that Noah keptſt from floud,
and Abraham day by day,
As he along through Egypt paſt,
didſt guide him in the way:
6 Thou God that Lot from Sodoms
didſt ſafely keepe alſo, (plague
And Daniel from the Lyons iawes,
thy mercy great to ſho,
7 O thou good God that didſt diuide
the ſea like hils to ſtand,
That children thine might thorow paſſe,
from cruell Pharos hand.
8 So that when Pharo and his hoſt,
thy children did purſue:
Thou ouerthrewſt them in the ſea,
to proue thy ſaying true:
9 O thou that Ionas in the fiſh,
three dayes didſt keepe from paine,
Which was a figure of thy death,
and riſing vp againe.
10 I ſay, thou God, which didſt preſerue
amidſt the fierie flame,

The

The three yong men, which ſang therein
the glory of thy name:

11 *Thou God haue mercy on my ſoule,*
thy goodnes me reſtore:
And for thy mercy infinite,
thinke on my ſinne no more.

12 O Lord the number of my ſins
is more then can be told,
Wherefore I humbly do deſire
thy mercies manifold.

13 For ſmall offence thy mercy ſmall,
may ſoone my faults ſuffice,
But I, alas, for many faults
for greater mercy cries:

14 And though the number of my ſins
ſurpaſſe the ſalt ſea ſand,
And that the filth of them deſerue
the wrath of thy iuſt hand:

15 Yet do thy mercies far ſurmount
the ſinnes of all in all,
Thou wilt with mercy vs relieue,
for mercy when we call.

16 Right wel I know, man hath no power
ſo much for to tranſgreſſe,
As thou with mercy maiſt forgiue
through thine almightineſſe.

17 I do confeſſe my faults be more
then thouſands elſe beſide,
More noiſome and more odious,
more fouler to be tride.

verſe. 1. *Miſere mei Deus ſecundũ miſericordiã tuã, & ſecũdũ multitudinẽ miſerationũ tuarum dele iniquitatem meam.*

18 Than

18 Than euer was the loathſome ſwine,
or menſtruall cloath beraid:
To thinke thereon my wofull ſoule
(alas) is yet affraid.
19 Wherfore, good Lord, do not behold
how wicked I haue bin,
But wſh me from my wickedneſſe,
and cleanſe me from my ſin.
20 The Iſraelites being defil'd,
durſt not approch thee nie,
Till they their garments and themſelues
had waſhed decently.
21 The Prieſts eke cleanſed alſo were,
yer they thy face would ſee,
Elſe had they periſht in their ſin:
ſuch, Lord, was thy decree.
22 (Alas) how much more need I then,
to craue while I am here,
To waſh my foule and ſpotted ſoule,
that it may cleane appeare?
23 Polluted clothes with filth diſtaind
do many waſhings craue,
Yet that the Launder can obtaine
the thing that he would haue,
24 My ſoule likewiſe (alas) doth need
thy many dewes of grace,
Yer it be cleane, for cankred ſin
ſo deepe hath taken place.
25 The leproſie that Naman had,
could not be done away,

Till

Verſe. 6.
Amplius lauame ab iniquitate mea & à peccato meo munda me.

Till he ſeuen times in Iordans floud
had waſht him day by day.
26 How many waters need I then
for to be waſhed in,
Yet I be purged faire and cleane,
and cleanſed from my ſin?
27 But Lord, thy mercy is the ſope
and waſhing lee alſo, (filth
That ſhall both ſcoure and cleanſe the
which in my ſoule doth gro.
28 Why ſhould I then (alas) deſpaire
of goodnes thine to me,
When that thy iuſtice willeth me
to put my truſt in thee? (paſt
29 Thy promiſe Lord thy mouth hath
which cannot be but true,
That thou wilt mercy haue on them
that turne to thee anew. (paſſe
30 I know when heauen and earth ſhall
this promiſe ſhall ſtand faſt:
Wherefore vnto thy maieſtie,
I offer now at laſt
31 An heart contrite and ſorowfull,
with all humilitie,
For hainous ſinne by it conceiu'd,
through mine iniquitie:
32 *I do acknowledge all my faults,*
my ſinnes ſtand me before,
I haue them in remembrance, Lord,
and will for euermore.

verſe. 2. *Quoniam iniquitatem meam ego cognoſco, & peccatū meū contra me eſt ſemper.*

33 Becauſe

33 Becauſe thou ſhouldſt the ſame forget
I ſtill do thinke thereon,
And ſet it vp before my face,
alwayes to looke vpon.

verſe. 4.
Tibi ſoli peccaui & malũ coram te feci.

34 *Againſt thee onely haue I ſinn'd,*
and done ill in thy ſight:
In whom it lies to puniſh me,
or to forgiue me quite.
35 But ſure my hope is firmely fixt,
that thou wilt me forgiue,
For with thine honour ſhall it ſtand,
to ſuffer me to liue;

Vt iuſtificeris in ſermonibus tuis, & vincas cum iudicaris.

36 *That all the world may witnes thee*
a Iudge moſt iuſt to be,
For that thou wilt thy promiſe keepe,
to all that truſt in thee:
37 That is, our ſinnes thou wilt remit,
and cleane forget them all,
And bend thine eares vnto our plaints,
when we vpon thee call.

The ſecond part.

verſe. 5.
Ecce enim in iniquitatibus cõceptus ſum, & in peccatis concepit me mater mea.

O Lord conſider with thy ſelfe,
what mettail I poſſeſſe,
Behold in ſinne I was conceiude,
and borne in wickedneſſe.
2 From Adam firſt this ſin was drawne,
whereby I am made prone
To do the ill ſhould thee offend,
and let the good alone.

3 Yea

3 Yea, many a time I am ſo drawne
to do I would not do,
And that I would I leaue vndone,
for want of might thereto.
4 Such is, O Lord, the ſtrength & force
of my concupiſcence:
But yet of greater force then this,
is, Lord, thine indulgence.
5 For thou wilt mercie ſhew to them,
that mercie do require,
And wilt not turne thy face from ſuch
as mercy do deſire.
6 Surely of honour more is thine,
through pittie men to ſaue,
Then by thy iuſtice to condemne
ſuch as deſerued haue.
7 Therefore, O Lord, receiue me now,
which do my ſelfe accuſe,
To th'end thou ſhouldſt my ſins forgiue
and all my faults excuſe.
8 O Lord, I do not hide my ſinnes,
but ſhew them vnto thee:
Becauſe thou ſhouldſt thy mercy grant,
as thou haſt promiſd me.
9 For neuer yet thou haſt beene found
in any word vniuſt:
Ne canſt thou now begin at me,
ſince that in thee I truſt.
10 *Thou Lord haſt loued truth,*
and truth thou art moſt ſure,

verſe. 6.
Et enim verbo tuo dilexiſti.

Thou art the very veritie,
for euer to endure.
11 Thou promiſedſt to Abraham,
his ſeed to multiplie,
Euen as the ſtarres, and as the ſand
that in the ſea doth lie.
12 To Iſaack and to Iacob eke,
like promiſe didſt thou make,
And thou the ſame performed haſt
for this thy promiſe ſake.
13 Thou promiſedſt to Ioſua,
to ſtrength him with thine hand,
And ſo he ſlew the Cananites,
and did diuide their land.
14 To Gedeon thou promiſe mad'ſt,
that he ſhould ſet at large
The Iſraelites, which were in thrall,
and in their enemies charge.
15 When Ezechias lay ſore ſicke,
and wel nigh at deaths dore,
Thou promiſedſt him his health againe,
to liue fifteene yeeres more.
16 Thus haſt thou kept thy promiſes
to thouſands elſe beſide,
Who haue repoſed truſt in thee,
thou haſt not helpe denide.
17 Euen ſo good lord, thy promiſe keep
with me that am vniuſt,
A ſcabbed ſheepe, one of thy flocke,
and ouerchargd with luſt.
18 Which

18 Which of long time haue run aſtray
the time ſince I was borne,
Yet now returnd with heauie heart,
that's with repentance torne.
19 Thus hath thy grace now called me,
with mercie of thine hand,
And what thy will and pleaſure is,
by grace I vnderſtand,
20 *Thou haſt reuealed vnto me*
the things that be vnknowne,
The ſecret points of wiſedome thine
thy grace to me hath ſhowne.
21 Thy myſteries that hidden were
within thy ſacred word,
Thou haſt to vs made manifeſt,
by Ieſus Chriſt our Lord,
22 I am now fed with bread of life,
that ſhall my hunger ſlake,
And from dame wiſdoms watry ſpringe
my drinke I often take.
23 Now wiſdom hath caſt out her floud,
the plants all watered be,
And ſtill ſhe ſeekes to lighten thoſe,
that put their truſt in thee.
24 Of this her floud S. Paul did drinke,
and he was taught thereby,
Thy wiſedome, Lord, which ſecret was,
and hidden long did lie.
25 As thou to him didſt manifeſt
by thy free Spirit before,

Incerta & occulta ſapientiæ tuæ manifeſtaſti mihi.

Hunnis, W.

Which ſearcheſt out the verie depth
of ſecrets thine and ſtore,
26 Of this, lord, part I taſted haue,
through mercy ſhew'd to me,
And am now taught by them to know,
mine owne infirmitie.
27 And by it am I taught likewiſe
thy goodnes for to kno,
Beſeeching thee this worke begun,
may neuer part me fro.
28 So that the light which kindled is
in me by thy great grace,
May ſo increaſe, as darknes, Lord,
may neuer more take place.

The third part.

Verſe. 7. *Aſperges me domine hyſſopo, & mundabor: lauabis me, & ſupra niuem dealbabor.*

WIth Hyſſop, Lord, beſprinckle me,
and cleanſe me from my ſin,
More whiter then ſhall I be made,
then euer ſnow hath bin.
2 Thou didſt command this herbe with
a ſprinkle for to be, (blood,
To ſprinkle ſuch as cleanſed were
from lothſome leproſie.
3 A bundle of this herbe, O Lord,
thou didſt commend alſo
To dip in blood of ſimple ſheepe,
and therewithall to ſho
4 Vpon the doore poſts of the houſe,
the ſlayer might it ſee,

Whereby

Whereby the plague might ſhun the place
and from thy people flee,
5 Theſe vnto vs do repreſent
the bloud of thy deere ſon,
Without the which no man is cleane,
what euer can be done.
6 And he that marks his ſoule therewith
and puts his truſt therein,
The ſlayer hath no power to hurt
nor plague him for his ſin.
7 If with this grace thou ſprinkle me,
I ſhall be white I know,
And though as bloud my ſins appeare,
they ſhall be like the ſnow.
8 Yea though my ſins as purple were,
or as the skarlet die,
Thy grace ſhal make them as the wooll,
t'appeare before thine eye.
9 *Then ſhall I heare the words of ioy,*
of gladneſſe ſo likewiſe,
That Nathan to king Dauid ſpake,
whom thou didſt not deſpiſe,
10 That is, my ſinnes are now put out,
what euer I haue done,
And are forgiuen me quite and cleane
by Ieſu Chriſt thy ſon.
11 Then ſhall I heare the wordes Chriſt ſpake
to him the palſie had,
My ſonne, thy ſinnes are thee forgiuen,
ariſe, goe home, be glad.

verſe. 8.
Auditus meo dabit gaudiũ & letitiam.

12 Then ſhall I heare thee alſo ſpeake
by inſpiration,
Whereby I ſhall be comforted
in tribulation.

Et exultabunt oſſa quæ confregiſti.

13 Yea Lord, *the bones thou broken haſt,*
ſhall then againe reioyce,
Through working of thy heauenly grace
and ſweetnes of thy voice.
14 That is, the powers of my poore ſoule
whom ſinne ſo weake hath brought,
Whereby it wanted power to worke
the good it long time ſought,
15 Shall then recouer that was loſt,
and be reuiu'd againe,
And through the quickning of thy ſpirit
ſin ſhall no more remaine.

Verſe. 19.
Auerte faciē tuam à peccatis meis, & omnes iniquitates meas dele.

16 Wherefore, *thy face turne from my ſins,*
and wipe my faults way:
And eke all mine iniquitie,
moſt humbly I thee pray.
17 I meane the face of iuſtice thine,
wherewith thou doſt behold
The ſins we daily do commit
to puniſh manifold.
18 This face, good lord, turn ỹ from me,
and from the faults I make,
And them forget, and me forgiue,
for thy great mercy ſake.
19 But Lord, the face of mercy thine,
from me turne not away.

But therewithall behold me ſtill,
and helpe me day by day.
20 For what am I if that thy grace
thou take from away me?
A bondman vnder ſin and death,
and caſt away of thee:
21 And euerie man thy grace that wants
ſhall haue a hart of ſtone,
As Pharo had after thy grace
departed was and gone.
22 He ſhall both ſee and heare indeed,
yet ſhal be deafe and blind,
His eares and eies ſhall ſtopped be,
the truth he ſhall not find.
23 His hart likewiſe ſhall frozen be,
or as the ſtonie wall,
He ſhall thy creatures like and loue,
and loue not thee at all.
24 Yea ſuch a heart, O Lord, in me
long time hath taken place,
Which no way can be mollifide,
but by thy ſpeciall grace.
25 Wherefore I pray thee hartily,
remoue this heart from me,
And, Lord, in me a new heart make, verſe. 10.
that flexible may be. *Cor mundum crea in me deus.*
26 A fleſhie heart, both ſoft meeke,
an heart that I may know
Thou art the Lord, without whoſe grace
no goodnes I can ſhow.

27 This grace it is that muſt reuiue
Et ſpiritum rectum. *a right ſpirit, Lord, in me,*
My ſpirit through ſin is crooked made,
and lothſome for to ſee,
In noua in viſceribus meis. 28 *Make it vpright therefore to be,*
and that decline it may
From worldly pleaſures light and vaine,
that vaniſh ſoone away.
29 Vouchſafe, O lord, to heauenly things
my ſpirit may aſpire,
And with thy grace repleniſht be,
moſt humbly I deſire.
30 Let neither yet aduerſitie,
nor worldly wealth alſo,
Plucke downe my ſpirit, nor hinder it,
where it deſires to go.
Verſe. 11. 31 *Ne caſt me off at any time,*
Ne proijcias me à facie tua, & ſpiritum ſanctum tuum ne auferas à me. *from preſence of thy face,*
Ne take from me thy holy ſpirit,
O Lord, in any caſe.
32 My ſins, good Lord, behind thee caſt,
there euer to remaine:
But caſt not me from thy ſweet face,
as thou didſt wicked Caine.
33 Nor from thy fauour caſt me ſo,
as thou didſt caſt king Sall.
For if that I thy preſence looſe,
I cannot chooſe but fall.
34 O Lord, how ſweet and gracious
is this thy ſpirit moſt pure:

It leadeth thoſe that loueth thee,
where righteous folke endure.
35 Grant Lord, that this thy holy ſpirit,
may dwell within me ſtill,
And me confirme in righteouſnes,
according to thy will.

The fourth part.

O *Lord my God reſtore to me*
thy ſauing health againe,
And ſtabliſh me with thy chiefe ſpirit,
that it may ſtill remaine.
2 My ſins, O Lord, haue been the cauſe,
that I thy grace did want,
And when thy grace departed was,
I found thy ſpirit but ſcant.
3 The loſſe wherof did grieue me much,
and by the ſame I found
All goodnes gone, all wickednes
within me to abound.
4 For light and darknes may not be
at one time in one place,
No more may ſinne and wickednes
aſſociate be with grace.
5 Wherefore the greatnes of my loſſe
hath made my griefe the more:
And where in ſin I had delight.
I now repent it ſore.
6 Behold therefore, moſt mightie God,
mine inward griefe of mind,

Verſe. 12. *Redde mihi lætitiam ſalutaris tui, & ſpiritu principali confirma me.*

And of thy goodnes me reſtore,
to that I cannot find.
7 I meane thy ſacred holy ſpirit,
which I through weakeneſſe loſt,
Mine enemies were ſtrong and fierce,
and cruellie me toſt.
8 So that my ſoule too feeble was,
their power for to withſtand.
Good Lord in grace yet once againe
confirme me with thy hand:
9 And let thy ſpirit no more depart,
no Lord, not when I die,
But that it may ſtill with my ſoule
remaine continuallie.

Verſe. 13. *Docebo iniquos vias tuas: & impij ad te conuertentur.*

10 *Then ſhall I ſtedfaſtlie inſtruct*
the wicked in thy way,
Whereby to thee they may returne,
that long haue gone aſtray.
11 I will my ſelfe put forth, O Lord,
to ſinners all that be,
As an example them to cauſe
for to remember thee.
12 I will not ceaſe for to declare
thy iuſtice euery where,
And of thy iudgement bring them all
in terrour and in feare.
13 And then will I againe extoll
thy mercies ouer all,
To plucke them from deſpairing Lord,
leaſt any therein fall.

14 Thus

14 Thus ſhall I able be to do,
being confirmd in thee,
By working of thy holy ſpirit,
which thou ſhalt put in me.
15 Thy ſeruant Moſes was afraid,
to goe on meſſage ſent,
Till thou promiſd to be with him,
when he to Pharo went.
16 After which time he doubted not,
but forth went on his way,
Accompliſhing thy holy heſt,
as thou didſt bid him ſay,
17 The ſeuentie elders of the hoſt,
to thee whom Moſes brought,
Till part of Moſes ſpirit they had,
were able to do nought,
18 But after that they propheſide,
and did thy people guide,
And ruled them with righteouſnes
and truth on euery ſide.
19 Lord, Peter at a womans voice,
thy ſweet ſonne Chriſt denaid,
And ready was him to forſake,
he was ſo ſore afraid.
20 Vntill that thou reuiuedſt him
with this thy ſpirit of grace,
Yea, Lord, thy ſons Apoſtles all,
were bidden for a ſpace,
21 To bide within Ieruſalem,
in prayer and in loue:

Till they were with thy holy ſpirit
fulfilled from aboue.
22 Wherfore ſend downe thy holy ſpirit
in me the ſame to be,
And from the guiltineſſe of bloud
good Lord deliuer me.

Verſe. 14. *Libera me de ſanguinibus deus, deus ſalutis meæ.*

The firſt part.

THou God that God art of my health,
deliuer me I pray,
From ſin that I committed haue,
againſt thee day by day.
2 A multitude of ſinnes there be,
from fleſh and bloud that grow,
Which I through my concupiſcence,
haue daily done I know.
3 And this corruption is in me
by nature as I find:
For what is he can make that cleane,
that is vncleane by kind?
4 How can a man of woman borne,
be cleane, I faine would kno,
The child that is but one day old,
yet is vncleane alſo.
5 Thus fleſh and bloud ſuch works bring forth.
as ay corrupted be,
And therefore cannot heauen enioy,
ne dwell and raigne with thee.
6 Vpon corrupted nature mine,
O Lord poure forth thy grace:

And

And from these blouds deliuer me,
and all my sins deface.
7 Then Lord shall I be purged cleane,
from all my wickednesse,
Which grant good lord, *So shal my toong, exalt thy righteousnesse.* *Et exaltabit lingua mea iustitiam tuã.*
8 In that thou mercy shewest to me,
being a wicked man,
Giuing me grace pensiue to be,
my grieuous sinnes to scan.
9 Making me iust that am vniust,
wherein thou God art found
In mercy truth and righteousnesse,
most perfect sure and sound.
10 But yet, O Lord before my toong,
thy righteousnesse can raise,
My lips and mouth thou open must, whereby to shew thy praise. Verse. 13. *Domine labia mea aperies, & os meum annum, annuntiabit laudẽ tuam.*
11 For else vnseemely praise will be,
where lips be lickt with sin:
And where the mouth with wickednes
is stuffed full within.
12 Good Lord, the prophet Esay,
when he thy glory saw,
Confest his lips to be vncleane,
and therefore stoode in aw,
13 Vntill such time as Seraphin,
thou sentst with burning coale
His lips to touch, and therewithall
he by and by was whole.

14 I meane that his vnrighteousnes
was then forgiuen quite,
And all his sinnes and wickednes
was cleane put out of sight.
15 O Lord my God, in such a sort
vouchsafe my mouth to tuch,
That I thy glorie may set forth,
too little and too much.

Verso. 16. *Quoniam si voluisses sacrificium, dedissem vtique holocaustis non delectaberis.*

16 *To offer sacrifice to thee,*
or offrings burnt were vaine,
No pleasure, Lord, thou hast in them,
nor ought in them remaine.
17 They were but figures of that thing,
which now to passe is come,
That is, the liuely sacrifice
of Iesus Christ thy son.
18 To offer gold to thee, O Lord,
or treasure of the land,
It needeth not, sith all the world
is thine, and at thy hand.
19 And yet I will not emptie come,
but offer vnto thee

Verse. 17. *Sacrificium deo spiritus contr: fiatus, & cor humiliatum deus non despicies.*

An humble spirit with heart contrite,
for mine iniquitie.
20 *This sacrifice, O Lord, I know*
thou wilt no time despise,
But it behold, and looke thereon
with thy most gracious eyes.
21 And lord, for ỹ there nothing should
be left behind in me,

Both

Both body, ſoule, and all her powers
I offer vnto thee.
22 And as a liuely ſacrifice,
as Ezechias did,
Such time as he thy fauour got,
and health recouered.
23 The ſame did Marie Magdalen
offer in humaine ſort,
The thiefe alſo vpon the croſſe
to his endleſſe comfort.
24 Great numbers more vnſpeakable,
by this thy fauour wan.
And I through grace now penitent,
although a ſinfull man,
25 Do claime no leſſe of mercie thine,
for to be ſhewd to me:
Becauſe thou art as then thou waſt,
and euermore ſhalt be.
26 *To Sion, Lord likewiſe ſhew forth*
thy fauour and thy grace,
That is, vnto thy faithfull flocke,
diſperſt from place to place.
27 Such as depend on thee alone,
and doe themſelues forſake,
Vpon the wals of this thy fort,
thou Lord, muſt vndertake
28 Watchmen to ſet continually
the ſame for to defend,
Leaſt that the enemies vnawares
bring all to wofull end.

verſe. 18. *Benignè fac domine in bona voluntate tua Sion.*

29 Thou

29 Thou knowst, O Lord, of what small force
mankind hath euer bin,
Since first our Father Adam fell,
when he committed sin.
30 Helpe vs therfore most mighty God
so with thy heauenly grace,
As we in building Sion heere,
by faith may see thy face.
31 So shal we then through mercy thine
be squared stone meete found,
To building of Ierusalem,
whose wals do still abound. (Church,
32 With liuely stones of thy true
here militant on earth:
Where thine elect still offer shall
while thou shalt spare them breath.
33 Such offrings burnt as ÿ best lou'st,
which is of thanks and praise,
We shall not spare the same to do,
while life shall length our daies.
34 *This sacrifice of iustice is,*
which all thy creatures craue,
To giue the same onelie to thee,
most worthy so to haue.
35 This is the bullocks of our lips,
whereof the Prophet sayes,
We shall with lips vnto thy name
confesse most condigne praise:
36 *Which shall to thee accepted be,*
ten thousand times much more,

Vt ædificentur muri Ierusalem.

Sacrificium iustitiæ.
vers. 19.
Tunc acceptabis ob'ationes & holocausta, tunc imponent super altare tuũ vitulos.

Than

ſorowfull ſoule.

Than were the bullocks great and fat,
offered in time before.
37 Lord grant we may in number be
of thine elected ſort,
Which ſhall this ſacrifice preſent
vnto our ſoules comfort,
38 And that as burning Incenſe ſweet
thou wilt receiue the ſame
Vpon thine altar, which is Chriſt,
our meane for ſin and blame, Amen.

Domine exaudi. Pſal. 102.

The firſt part.

O Bleſſed & moſt mighty God, *Sing thiſe the tune of the 51. Pſa.*
of grace the fountaine ſpring,
Of mercy great and plentifull
moſt rich in euery thing:
2 Thy bleſſed ſonne in power with thee,
is euen the ſame thou art,
In wiſedome, knowledge and mercy
alike in euery part.
Thou didſt not ſpare him down to ſend,
from heauenly throne aboue,
To ſuffer death mankind to ſaue:
ſo ardent was thy loue.
Thou mad'ſt him poore was rich be-
to make vs rich thereby; (fore,
For now is he made one with vs,
through power of deity,

Good

Hunnis, W.

Verſe. 1. *Domine exaudi orationẽ meam, & clamor meus ad ea veniat.*

5 *Good Lord my prayer hearken to,*
and let my dolefull crie
Come vnto thee, and pierce the eares
of thine high maieſtie.
6 Shew forth, O Lord, thy countenance
of delectable ſhew,
And with the eyes of pittie thine
ſome fauour on me throw.

verſe. 2. *Non auertas faciem tuam à me in quacunque die tribul'or inclina ad me aurem tuam.*

7 *And in the day of trouble mine*
thine eare bow downe to me,
And turne not thou thy face away,
when I ſhall call on thee,
8 But chiefly at the point of death,
giue eare and me defend,
And let thy grace procure and worke
in me a ioyfull end.

In quacunque die inuocauero te, velociter exaudi me.

9 *In whatſoeuer day I call,*
O Lord with ſpeed giue eare,
And me deliuer from the griefes
of troubles and of feare.
10 In ſpeedie calling on thy name,
O Lord, thou tak'ſt delite,
And anſwer thine more readie is,
than any may recite.
11 Wherfore in haſt make ſpeed O lord
in hearing when I pray,
As I by need am driuen to craue
thine ayding helpe and ſtay.
12 For why the time of life is ſhort
that I haue here to bide,

And

And am vncertaine of the time
when time from me ſhall ſlide.
13 At firſt thou Adam didſt endue,
when he created was,
With life of immortalitie;
but ſin brought death (alas)
14 Which death from him is due to vs
that beareth life this day,
So that my dayes like to the ſmoke
conſume and waſt away. verſe. 3. *Quia defecerunt ſicut fumus dies mei.*
15 Age ouertaketh youth I ſee,
and youth by ſtealth doth flie,
As doth the ſmoke vaniſh away,
aloft vnder the skie.
16 Yea many times it chanceth ſo,
yer age come vs vpon, (make,
That death by ſtroke ſuch wound doth
that life with ſpeed is gone.
17 Thus paſſeth forth my time of life,
more ſwifter I may ſay,
Than is the ſhip good vnder ſaile,
or Eagle after pray,
18 *My bones are waxen very drie* *Et oſſa mea*
as is the firebrand, *ſicut cremium aruerunt.*
Or as the pot of clay, which doth
in flaming furnace ſtand.
19 As bones of mine do well ſuſtaine
the fleſh the body keepes,
So doth the power of ſoule ſuſtaine
the ſoule that neuer ſleepes.
20 Which

20 which being moiſtned with thy grace
ſhall quicke and liuely be.
And able for to worke thoſe works
moſt pleaſing vnto thee.
21 But if thy grace bee ſtill withdrawne,
then all ſhall drie remaine;
Both body, ſoule, and all their powers,
in euerlaſting paine.

verſ. 4. *Percuſſus ſũ vt fœnum, & aruit cor meũ*

22 *Full well may men be likened to*
the graſſe or withered hay,
My heart is ſtricken with remorſe,
becauſe I went aſtray.
23 So long as man by gift of grace
doth liue and worke aright.
So long is he greene flouriſhing,
and liuely in thy ſight:
24 But when that ſin makes entrie in,
which cauſeth man to fall,
Then by and by he withereth,
and barren is withall.

Quia oblitus ſũ comedere panẽ meum,

25 *I haue forgot my bread to eat,*
that thou to me didſt giue;
Which is thy holy ſacred word,
by which my ſoule doth liue.
26 And I haue eaten of the fruit
of the forbidden tree,
And taſted haue of ſinne and death,
and brought thy wrath on me.
27 Wherefore my leaues wither away,
my fruit fals on the ground,

And

And as a barren tree am left
vnperfect and vnſound,
28 The fearefull voice of ſentence thine
for mine offences done,
Doth cauſe me mourne, lament & grone
my time yet for to run.
29 *And with my voice of mourning mind,*
my bones haue cleaued hard
Vnto my fleſh, and ſticke ſo faſt,
that nothing I regard.
30 *Thus like vnto a pelican,*
I draw my ſelfe alone,
And call to mind my grieuous crimes,
and do the ſame bemone.
31 The Pelican as ſome report,
her harmeleſſe birds doth kill,
And three dayes after mourneth ſhe,
and is vnquiet ſtill,
32 Then with her beake her breaſt ſhee (plucks,
till bloud guſh out amaine,
Which ſhe lets drop vpon her young,
till they reuiue againe.
33 Thus, Lord, do I with my ſweet birds
which are my works through grace,
By ſin committed I them kill,
and do them all deface.
34 But yet by prayer for thy grace,
which ſprings of grace indeed,
The ſaid dead works are quick againe,
my ſickly ſoule to feed.

35 And

verſ. 5.
A voce gemitus mei, adhæſit os meum carni meæ.

verſ. 6.
Similis factus ſum pelicano ſolitudinis.

35 And Adam as a Pelican,
touching ſome propertie,
For through his ſinne he ſlew the birds
came of his progenie.
36 And dead he had remained ſtill,
had not ſweet Chriſt thy ſon
Shed forth his bloud vs to reuiue,
by mercie great was don.
37 He kils, and can raiſe vp to life,
he ſtrikes and heales againe,
As in the perſecution
of Paul appeareth plaine.
38 Shame cauſeth me for to withdraw
my ſelfe to be alone,
As doth the Crow that flies by night
which would be ſeene of none,
39 And if I could, I would me hide
from thee as Adam did,
Such time he taſted of the fruit
that thou didſt him forbid.
40 The works of darknes loued I
and therefore did I flee
From the moſt bright and ſhining ſunne
of iuſtice due to me.
41 O Lord for this cauſe do I figh,
ſtill ſorrow, weepe and waile,
As one that ouerwatched is.
whoſe reſt and ſleepe doth faile;
42 *And as the ſparrow do I watch*
that drawes her ſelfe alone,

Factus ſum ſicut nycticorax in domicilio.

verſe. 7. Vigilaui & factus ſum ſicut paſſer ſolitarius in tecto.

Vnder

Vnder the euings of the house,
her fellowes want to mone.
43 And to augment my griefe withall,
mine enemies all day
Do rule on me, and me reuile,
so spitefull as they may.
44 Againe (alas) *my fained friends,*
that praised me before,
Against me now conspire themselues,
and vexe me verie sore,
45 Such false & fained flattering friends
much worse and harmfull be,
Than those that openly professe
and shew their enmitie.
46 But both those sorts are sent to me,
for plague vnto my sin,
And for the great iniquitie
that I haue wallowed in.

verse. 8.
Tota die exprobtabant mihi inimici mei.
Et qui ladabant me aduersum me iurabant.

The second part.

My bread with ashes do I eate,
that is I right well kno,
As I of earth and slime was made
to earth againe shall go.
2 Thus in such bitter thoughts as these,
I eate my bread withall,
And mingle my drinke with weeping teares,
that from mine eies do fall.
3 Because thou angry art with me
for mine offences past;

verse. 9.
Quia cinerē tanquam panem manducabam.
Et potū meū cum fletu miscebam.

O Lord, I know when time ſhall come,
of iudgment day at laſt,
4 *Thy wrath and indignation,*
ſhall then proceed from thee,
And fall vpon the heads of thoſe
that worke iniquity.
5 *O Lord, thou haſt me lifted vp,*
and throwne me to the ground:
In that thou mad'ſt me like thy ſelfe,
yer I was to be found.
6 No higher couldſt thou lift me vp,
than to beatitude:
But then (alas) thou letſt me fall,
whereby I this conclude:
7 My noble ſoule thou ioined haſt
with maſſie earth and clay,
And body fraile, the weight whereof
driues down my mind alway.
8 And Lord in my creation
thou haſt ſet me ſo hie,
Aboue all other creatures
that are vnder the skie.
9 And almoſt equall am I made
with bleſſed angels thine,
But in this ſtate when I tranſgreſſe,
damnation then is mine.
10 So that without thy mercies helpe
I am in far worſe plight
Than any beaſt, whoſe life or ſoule
with body dies outright.

11 My

Verſe. 13. *A facie iræ & indignationis tuæ.*

Quia eleuaſti me, & allisiſti me.

ſorowfull ſoule.

11 *My dayes* (alas) *away do paſſe,*
as ſhadow now begun,
And I am withered like the graſſe,
changed by heat of ſun.
12 Lord grant in ſhadow of this life,
I may haue grace to ſee
The light and knowledge of thy word,
and wayes prepard for me.
13 Which word giues light vnto the (babe
yet ſucking at the breſt
For after that this life is paſt,
repentance none doth reſt.
14 And ſince the time, O Lord, is ſhort
of mine abiding heere,
Thy grace continue toward me,
my guiltineſſe to cleere,
15 *For truly thine abiding is*
for euer to endure,
And thy remembrance throughout
all generations ſure.
16 But what is thy remembrance,
through generations all?
It is the diuine propertie,
that vnto thee doth fall,
17 For to be meeke and mercifull,
which thou haſt euer done,
From time to time, and age to age,
ſince firſt the world begun.
18 And art more mindfull of our ſtate,
and readier to forgiue,

verſe. 11. *Dies mei ſicut vmbra declinauerũt & ego ſicut fœnum arui*

Verſe. 12. *Tu autem domine in æternum permanes, & memoriale tuum in generationem & generationẽ.*

Than is the mother of her child
late borne, with her to liue.

Verse. 13. *Tu exurgens miserebris Sion.*

19 *Arise therefore and mercie shew,*
good Lord vpon Sion,
Which is thy faithfull people all,
or congregation.

Quia tempus miserendi eius, quia venit tempus.

20 *For time it is onher to looke,*
and mercie thine extend,
She hath loug time great paine sustain'd,
whereof she craues an end.
21 What is this time, wherof we speake?
was euer any time,
In which thou didst not mercy shew,
to louing seruants thine?
22 No verily. For from the time,
the Angels downe did fall,
Vntill the time the world shall end,
thy mercie euer shall,
23 As it hath bin, from time to time,
vpon all that repent,
But chiefly was thy mercy shewd,
when Christ was hither sent
24 To suffer death, to win vs life,
thereby he enter might
The glory of thy maiestie,
aboue the Angels bright.
25 This time was cald the time of grace
and was appointed when
The fulnesse of the time was come,
which was vnseene to men.

26 And

ſorowfull ſoule.

26 And yet before this time, to him
was ſeene my Deitie,
Whereby, O Lord, all things thou doſt
in order with mercie,
27 This time of heauenly grace we truſt
ſhall ſtill continue here,
To thoſe in time that ſerueth thee,
with penance, loue and feare,
28 *The ſtones of Sion pleaſed well*
thy ſeruant for thy truth,
And they vpon the ground thereof
ſhall pitie haue and ruth.
29 Apoſtles thine thy ſeruants were,
the ſtones good Chriſtians be,
And thou the ſure foundation
of this faire worke to ſee.
30 Not vpon man, nor Angels bright
did they this building lay,
But vpon thee the corner ſtone,
of all their worke the ſtay.
31 *And as the heathen, Lord, ſhall feare,*
and tremble at thy name,
So Sion ſhall, thy faithfull Church,
giue glory to the ſame.
32 *Becauſe thou Lord, haſt Sion built,*
thou wilt be ſeene therein,
In glorie and great maieſtie,
with mercie for our ſinne.
33 Wherefore moſt louing father deere,
regard our humble ſute,

verſ. 14. *Quoniam placuerunt ſeruis tuis lapides eius & terræ eius miſerebuntur.*

verſe. 15. *Et timebunt gentes nomen tuum domine & omnes reges terræ gloriam tuam.*

And not deſpiſe the plaints we make,
nor do our ſins impute.
34 As thou beheldſt the ſacrifice
that Abel gaue to thee,
And as the prayer Iudith made,
ſo caſt thine eie on me.
35 With thoſe ſame eies vouchſafe to
vpon vs when we pray, (looke
Whereby the fame of mercy thine
may written be for ay.
36 *For theſe that after vs ſhall come,*
by faith that borne ſhall be,
To render thanks, giue laud and praiſe
vnto thy Maieſtie.
37 This mercy ſure annexed is
to nature thine diuine,
When all was loſt through deadly ſinne,
yet didſt thou make vs thine,
38 *Thou Lord aloft from heauenly throne,*
didſt view all things alow
And wouldſt vouchſafe vpon the earth,
thy gratious eine to throw:
39 *To ſee and heare the plaints we make,*
that fettered be in thrall,
And ſent'ſt thy deare beloued Sonne
from ſinne to looſe vs all.
40 And he thereby put downe the diuel,
of death that victor was,
And death in victorie was conſum'd,
this hath he brought to paſſe.

41 For

via ſua.
verſe. 17.
Reſpexit in orationem humilium, & non ſpreuit precem eorũ.
Verſe. 18.
Scribantur hæc in generatione altera & populus qui creabitur laudabit dominum.
Verſe. 19.
Quia proſpexit de excelſo ſancto ſuo dominus, de cælo in terrã aſpexit.
Verſe. 20.
Vt audiret gemitus compeditorum, vt ſolueret filios interemptorum.

41 For why his sting of deadly sinne,
thou Lord hast pluckt away,
To make vs thinke of goodnes thine,
wherein reioyce we may.

42 *And that in Sion we may shew*
the glory of thy name,
And likewise in Ierusalem
with praise to do the same.

verse. 21.
Vt annunciemus in Sion nomen domini, & laudem eius in Ierusalem.

43 That is, when we together meet
in faith with one accord,
As well the king as subiects poore,
to serue and praise the Lord.

verse. 22.
Quum colligentur populi simul & reges vt seruiant deo.

44 Thou art, O Lord, in substance one,
and yet in persons three.
To whom all powers in heauen & earth,
obeisance giue to thee.

45 Thou sendest downe thy dewes of (grace
vpon vs for to light,
That we therwith good works may shew
to euery bodies sight.

46 *I answer may*, by no meanes else,
good works be wrought by me,
But by the vertue and the grace
that doth proceed from thee.

verse. 23.
Respondeam in via virtutis suæ.

47 Thorow thy might thy laws we keep
not of our selues we know,
But by the measure of thy grace,
thou didst on vs bestow.

Paucitatem dierum meorum nuncia mihi.

48 *And yet, O Lord, I faine would know*
how short my dayes shall be,

Hunnis, W.

And eke how long mine enemies
ſhall triumph ouer me.
49 Which is, thy church deſires to know
how long ſhe ſhall abide,
Beſet with cruell enemies
about on euery ſide.
50 To whom thou haſt an anſwer made,
by Chriſt thy bleſſed ſonne,
That ſtill thy power with her ſhall be,
vntill the world be done,
51 And we her children thee deſire
to bring vs to the end
Of this ſhort time, that we with thee
may to the heauens aſcend,
52 And till that time good Lord vouch-ſafe
that wilt continue ſtill,
Thy grace and fauour towards vs,
according to thy will.

Verſe. 24. *Ne reuoces me in dimidio dierum meorum.*

53 *And not to leaue me any time*
in middle of my dayes,
But by thine aid bring all my time
to end vnto thy praiſe,
54 That after theſe my temporall dayes,
I may behold and ſee
Thine euerlaſting dayes and yeeres,
which cannot numbred be.

In generationem & generationem anni tui.

55 For all times here do ſwiftly paſſe,
as time that is vnſure,
But yet time of eternitie
for euer ſhall endure.

56 For

56 For why, O Lord, eternitie
is very ſubſtance thine,
Which ſubſtance who ſo ſeekes to know,
no reaſon can define.

The third part.

WIthout beginning Lord, thou waſt, verſe. 25.
and yet beginning gaue *In initio tu*
To heauen and earth, and all therein, *domine terrã*
which that creation haue, (power, *fundaſti. &*
2 Thy hands then wrought, which is thy *opera manu-*
thy word them made alſo, *um tuarum*
And at the laſt, *They periſh ſhall* *ſunt cœli.*
and motions theirs forgo, verſe. 26.
3 Their ſubſtance ſtill they all ſhal keepe, *Ipſi peribunt.*
yet all ſhall changed be,
For heauen and earth ſhall now be made
of glorie great to thee.
4 Likewiſe the bodies of all men,
ſhall periſh with the reſt,
And in another ſort ſhall riſe,
to thee as ſeemeth beſt.
5 *But thou Lord, truly ſhalt endure,* *Tu autem*
in thy high glory great, *permanes.*
In maieſtie omnipotent,
ſitting on mercie ſeat:
6 *When all ſhall waxe and weare away,*
as garments old to ſee, *Et omes ſicut*
And as a veſture new put on, *veſtimentum*
we all ſhall changed be. *veterascent*
& ſicut o-

Hunnis, W.

pertorium mutabis eos & mutabuntur.

7 *As garments to the body are,*
to couer them withall,
So be the bodies of the ſoule,
their veſtures and their pall.

verſe. 27. *Tu autem idem ipſe es.*

8 *But thou art euen the ſelfe ſame one,*
which euer doſt abide,
That is to ſay omnipotent,
and ſo is none beſide.
9 Inuiſible thou art likewiſe,
immortall eke withall:

Et anni tui non deficient.

And as thy yeeres ſhall neuer faile,
ſo euer bide they ſhall.
10 So ſhall the ſoules of thine elect
immortally remaine,
In ioy and great felicitie,
not knowing any paine.
11 The ſoules of thoſe that wicked are,
immortall be alſo,
But they contrarie, ſhall endure
continuall paine and woe.

verſe. 28. *Filij ſeruorũ tuorum habitabunt: & ſemen eorum in ſeculum dirigetur.*

12 And Lord, *The ſonnes of ſeruants thine,*
together they ſhall dwell,
Likewiſe their ſeed ſhall in thy ſight
ſtill proſper and doe well.
13 Thy ſeruants Lord, the prophets were
Apoſtles thine alſo,
From whom by faith we haue receiu'd,
as we beleeue and know. (God
14 And now vouchſafe, moſt mightie
to ſend vs of thy grace,

That

That in this life our faith by works
may ſhine in euery place.
15 That they to all may ſignifie,
how we thy ſeruants be:
And that both ſoule and body may
remaine and reſt with thee.

De profundis. Pſal. 130.

O God thou art the guide
of thoſe that blinded bee,
And vnto thoſe that are oppreſt
a ſuccour ſweet we ſee.
Sing this to the tune of the 38. Pſal.
2 A comfort to the weake,
and eaſe to thoſe in paine,
A life vnto the dead in graue,
that ſleeping yet remaine.
3 O Lord, this makes me bold,
though wicked I found,
And ouerwhelmed deepe in ſinne,
and therein being drownd,
4 To call and crie to thee,
from depth of miſerie,
Where none (but thou) can raiſe me vp,
and ſafe deliuer me.
5 I can but mourne and weepe,
fetch ſighs, lament and crie,
As doth the woman great with child,
whoſe hower draweth nie,
6 She no time can take reſt,
till ſhe deliuered be,

Nor I till that my conscience feele
to be forgiuen of thee.
7 It is not distance long,
that keepes my prayer backe,
Thou, Lord, doest heare before we call,
and giuest what we lacke.
8 Ionas was in the sea,
and in the fish three dayes,
And from the deepe he call'd on thee,
and straight thou didst him raise.
9 *But from the deepe likewise*
of sinne and wickednes,
To thee I call, Lord heare my voice,
and free me from distresse.
10 *And let thine eares,* sweet Lord,
to heare *attentiue be,*
The voice and praier of my plaints,
that now I make to thee.
11 And sith that Christ thy sonne,
hath suffered for vs all,
For endlesse death, to which by sinne,
we bounden were and thrall:
12 Let not my sinnes then, Lord,
to me be stop or stay,
Whereby my plaint should not be heard
nor voice when I shall pray,
13 But rather wipe away
my sinnes for euermore.
The burthen of the which I feele,
too grieuous be and sore.

verse. 1. *De profundis clamaui ad te Domine.*

verse. 2. *Domine exaudi vocem meam. Fiant aures tuæ intendentes ad vocem deprecationis meæ.*

14 *If thou Lord, be extreame,*
to marke what sinnes be done,
Alas, *no flesh shall saued be,*
that is vnder the sunne.
15 O Lord, if that the iust,
shall no time able be
To enter into iudgement thine
to plead his cause with thee:
16 What shall become of me,
that daily do offend,
And of my sinne and wickednes,
(alas) do know no end?
17 Most vile and wretched man,
and caitiffe wo forlorne,
What shall I do but flie to thee
with heart berent and torne?
18 *For mercie is with thee,*
encreasing more and more,
Wherwith thou didst vouchsafe to come
mankind for to restore,
19 Wherein was satisfied
thy iustice, and also
Thy mercy found that which is sought,
as we by grace do know.
20 How feruent was this loue,
to which thou didst vs bind?
First by the law of nature, writ
in euery heart and mind.
21 And then by law, which was
in tables written deepe.

verse. 3.
Si iniquitates obseruaueris domine, domine, quis sustinebit.

verse. 4.
Quia apud te propitiatio est

verse. 5.
Et propter legem tuam sustinui te domine.

That

Humis, W.

That euery one accordingly,
the ſame ſhould hold and keepe.
22 Which was, that one of vs
ſhould with the other beare.
And thereby to fulfill thy will,
with pitie, loue, and feare.
23 I knowing this am glad,
contented eke withall,
For to remit ſuch iniuries,
as vnto me may fall.
24 For why, good Lord, I know
thou doſt forgiue to me
Much more offences, euery day,
committed vnto thee.
25 And when it ſhall thee pleaſe,
to ſcourge me for my ſin,
I gladly ſhall the ſame receiue,
knowing what I haue bin.
26 And that thy chaſtiſement
proceeds of very loue,
Which all ſhall turne to me ſuch wealth,
as no man can remoue.
27 Hoping after this life,
my ſoule ſhall then obtaine.
Which hope abides ſtill in thy word,
an euerlaſting gaine,
28 *Such hope my ſoule hath had,*
by grace thou gau'ſt to me,
And by the ſame I firmely truſt
my ſoule ſhall ſaued be.

Sustinuit anima mea in verbo tuo. verſe. 6. Speraui anima mea in domino.

29 Thou

ſorowfull ſoule.

29 The husbandman through hope
his ground doth plough and ſow,
The ſame in hope doth reape & threſh,
that gaine thereby might grow.
30 Euen ſo will I abide,
in hope of glory thine,
Not only in my youth, O Lord,
or any pointed time:
31 *But ſtill from morning watch,* *A cuſtodia*
vntill the night of death, *matutina vſ-*
Which is, from youth vnto mine age, *que ad noctē.*
when life ſhall paſſe with breath.
32 Who ſo ſhall caſt away
this hope yer doth proceed,
Shall looſe the time he watcht before,
and want thy help at need.
33 This hope in promiſe thine,
my ſoule hath ſafely laid,
Within the boſome of her breſt,
for euer to be ſtaid.
34 And very meete it is,
that Iſrael alſo,
Which is all faithfull Chriſtians, verſe. 7.
this hope ſhould feele and know. *Speret Iſrael*
in Domino.
35 For bleſſed is the man,
that in the Lord doth truſt,
And who in man affiance puts, *Quia apud*
he ſurely is accurſt. *dominum miſericordia, &*
36 *For mercie is with God,* *copioſa apud*
and grace abundant ſtore, *eum.*

With

Hymns, &c.

With which Iſrael is redeem'd from ſin for euermore, Amen.

redemptio. verſe. 8. *Et ipſe redemit Iſrael ex omnibus iniquitatibus.*

Domine exaudi. Pſal. 143.

The firſt part.

Sing this to the tune of the creed. *Quicunque vult.*

O Lord, long time I wandred haue,
and gone from thee aſtray,
And loſt the portion thou me gau'ſt,
in waſtfull ſinners way.
2 With grace thou didſt repleniſh me,
therewith to follow thee,
But luſt and liking of the fleſh
hath driuen the ſame from me,
3 So that vnworthie far I am,
for to be cald thy ſonne,
My wickednes ſo foule appeares
and faults that I haue done.
4 Yet with the waſtfull child, O Lord,
I do my ſelfe accuſe,
And am with ſhame ſurpriz'd & caught,
I did my ſelfe abuſe.

verſe. 1. *Domine exaudi orationẽ meam, auribus percipe obſecrationẽ meam, & in veritate tua exaudi me.*

5 *Wherefore, Lord, ponder my deſire,*
and heare me when I pray,
And for thy truth and righteouſnes,
attend to that I ſay.
6 Thou haſt with gifts endued me,
of body and of mind,
And I the ſame abuſed haue,
and ſhew'd my ſelfe vnkind.

7 Thy

7 Thy iuſtice ſtill doth threaten me
with euerlaſting paine,
Thy mercy yet doth promiſe me,
to be reſtor'd againe.

8 *Enter not into iudgement then*
with me, I humbly pray,
For in thy ſight no man is iuſt,
as of himſelfe to ſay.

verſe. 2.
Et non intres in iudicium cũ ſeruo tuo, quia non iuſtificabitur in conſpectu tuo omnis viuens.

9 We all by ſinne our ſelues haue made
more lothſome then the ſwine,
And fouler to be looked on,
wert not for mercie thine.

10 Which ſhal vs make like to the wool,
in colour faire and white,
When all our ſins thou ſhalt forget,
and cleane put from thy ſight,

11 *But yet the deuill mine enemie*,
my ſoule purſueth ſtill,
And hath brought low my life in earth,
a ſeruant to his will.

verſe. 3.
Quia perſecutus eſt inimicus animã meam, humiliauit in terra vitam meam collocauit me in obſcuris ſicut mortuũ ſeculi.

12 And with his net me compaſt round,
where vaine delights do dwell,
Where luſt vncleane and wickednes
to bide doth me compell.

13 *He hath me ſet in darknes ſuch*,
as men that no life haue,
Or as thoſe people being dead,
are couered in the graue.

14 Now, Lord, *My ſpirit ſo vexed is*,
my heart is griev'd alſo,

verſe. 4.
Et anxiatus eſt ſuper me

7 My

Humilis, M.

ſpiritus meus, in me turbatum eſt cor meum.

My conſcience likewiſe witneſſe beares
of anguiſh mine and wo.
15 My wiſedome, Lord, confuſed is,
by reaſon of my ſinne,
Repentance great my heart doth rent,
to thinke what I haue bin.

verſe. 5. *Memor fui dierum antiquorum, meditatus ſum in omnibus operibus tuis, in factis manuũ tuarum meditabor.*

16 *I call to mind the daies of old,*
and works that thou haſt wrought,
The meruailous deeds that thou haſt done,
I muſe on in my thought,
17 As in the time of Moſes law,
where mercy was not ſhowne,
And he that did the ſame tranſgreſſe,
by death was ouerthrowne.
88 Yet in this hard and ſeuere time,
thy mercy forth was ſent.
By Prophets thine, with promiſe made,
to all that did repent.
19 If thou in time of crueltie
couldſt then ſuch mercy ſhow,
Much more, O Lord, in time of grace
on me thy mercie throw.

verſe. 6. *Expandi manus meas ad te anima mea ſicut terra ſine aqua.*

20 *I haue ſpread forth my hands to thee,*
my ſoule for helpe doth crie,
As doth the earth that moiſture wants,
where water none doth lie.
21 That is, my life I changed haue,
from vaine delights that be,
And haue my ſoule ſpred forth at large,
that thou her filth mightſt ſee,

ſorowfull ſoule.

22 For as the earth that moiſture wants,
must barren be by kind,
So if my ſoule be void of grace,
no good is there to find. (grace

23 But yet through moiſture of that
from thee that dooth proceede,
Vouchſafe I may thy mercy haue,
and that O Lord with ſpeed.

24 *Heare me, O Lord, and that right ſoone,*
for why, my ſpirit is weake
And feeble made, much like a man
that wanteth power to ſpeake.

25 The feare is ſuch that I poſſeſſe,
I readie am to fall,
The ſtrength whereby my body liues
is gone away with all.

26 This feare of endleſſe puniſhment,
which I deſerued haue,
Had welnigh brought me in deſpaire,
yet I poſſeſſe the graue.

verſe. 7. *Velociter exaudi me domine, defecit ſpiritus meus*

The ſecond part.

GOod Lord turne not thy face away,
leaſt I be like to thoſe
That do deſcend into the pit.
where nought but horrour growes.

2 Thou wilt not Lord, the death of him,
that hath offended thee.
But rather that he ſhould returne,
and ſaued ſo to be.

Non auertas faciem tuam à me, ne ſimilis fuero deſcendentibus in lacum.

3 Thou

Hunnis, W.

3 Thou art the true and onely God,
the ſauiour of mankind,
Without thee there is nothing elſe
that we ſhall mercie find.
4 Then turne to me thy countenance
of amiable grace,
And let thy mercy ſhadow me:
while life I haue and ſpace,
5 And lay not to my charge, good Lord,
the ſinnes that I haue done,
But them forget, and me forgiue,
for Chriſtes ſake thy ſonne.

Verſe. 8.
Auditam fac mihi mane miſericordiã tuam, quia in te ſperaui.

6 *And cauſe thy mercy to be heard*
of me before the prime,
For I in thee haue put my truſt:
alone from time to time.
7 Moſt bleſſed Lord, grant that I may
thy mercie ſweete obtaine,
And that right ſoone thou me releaſe
from my deſerued paine.
8 With great repentance do I call,
my hope aſſureth me,
Thou wilt forgiue me all my ſinnes,
becauſe I truſt in thee.
9 I know that thou art nigh to all,
that call vpon thy name,
And wilt direct their ſteps aright,
that craue of thee the ſame.

Ne tam fac mihi viam in qua ambu.

10 *Wherefore, good Lord, ſhew me the way*
I ought for to walke in,

For

forowfull ſoule.

For I my ſoule haue lifted vp,
to thee with all my ſinne.
11 Lord, many times indeed thou haſt
directed me the way,
And I haue purpoſd in my ſelfe,
no more to goe aſtray.
12 Yea, when I haue repentant beene,
and vowed in my hart
Thy law for to obſerue and keepe,
and neuer to depart.
13 The deuill my daily enemie
contriu'd the matter ſo,
That his deceit, yer I was ware,
gaue me the ouerthrow.
14 And Lord, without aſſiſtance thine,
he vanquiſh will her long
All the kingdomes vpon the earth,
he is become ſo ſtrong.
15 *Deliuer me from all my foes,*
for vnto thee I flie,
And giue me ſtrength, my God to do
thy will effectuallie.
16 For of my ſelfe no power I haue
to do the good I ſhould,
Ne for to wiſh or thinke the good,
that very faine I would,
17 Thy mercy only Lord, it is
by which I muſt preuaile,
For man without thy help and aide,
of purpoſe needs muſt faile.

lem quia ad te leuaui animam meam.

Verſe. 9.
Eripe me de inimicis meis domine ad te confugi.
verſe, 10.
Doce me facere voluntatem tuam, quia deus meus es tu.

18 Thou

18 Thou hast with reason and with will
induced me I know:
But will (of force) without thy grace,
must reason ouerthrow.

Spiritus bonus deducet me in terram rectam.

19 *Wherefore Lord, let thy holy spirit,*
conduct me in the way:
Vnto the land of righteousnesse,
I thee beseech and pray:
20 With such heauenly felicitie
thy brightnesse shall behold,
With such heauenly felicitie
as cannot here be told,
21 Not that I haue deserued Lord,
for to possesse the same,
But for thine endlesse mercies sake,
and for thine holy name.

verſ. 11. *Propter nomen tuum domine.*

22 Thou wilt not, Lord, the death of him
that daily doth offend,
But that he rather doe conuert,
and so his life amend.
23 This is thy will, this is thy mind,
though I a sinner be.
If by repentance I doe turne,
then wilt thou turne to me.

Viuificabit me in equitate tua.

24 And then shall I receiued be,
and be reuiu'd againe,
And through thy equitie be freed
of euerlasting paine.
25 For whereas I by sinne am dead
spiritually to say,

I shall bethinke me of the same,
and for thy mercie pray.
26 My body now by uature weake,
shall then in strength arise,
And shall in glorie shine more bright,
then doth the sunne in skies.
27 Where now the same, O Lord is gi-
to lust and lewd delight, (uen
Shall then arise all spirituall,
and yeeld to reasons might,
28 No grosnesse then but that it may
pierce through the thickest stone;
And as for things corruptible,
it shall haue mind of none.
29 Immortall it shall euer be,
impassible withall:
Betweene the body and the soule
shall then no strife befall. (soule
30 Thus Lord, *thou shalt bring forth my*
from troubles all that be,
And shalt mine enemies destroy,
through mercie shewd to me.
31 *Thou shalt them vtterly confound,*
that do my soule molest,
For I by grace thy seruant am,
and in thy mercy rest. (me,
32 Good Christ which gau'st thy life for
and suffredst on the tree:
Preserue my body and my soule:
and mercie haue on me. Amen.

FINIS.

Educes de tribulatione animã meam verse. 12. *Et in misericordia tua dispersdes inimicos meos. Et perdes omnes qui tribulant animam meam, quoniam ego seruus tuus sum.*

Humis, W.

A Handfull of *Honiſuckles*:

Gathered by *William Hunnis*, one of the Gentlemen of her Highneſſe Chappell, *and Maiſter to the* children of the *ſame.*

Prepared with faith, confirmed with hope
and furniſhed with loue,
Approach and pray, ſo thou below
ſhalt pleaſe the Lord aboue.

Newly printed by
Humfry Lownes.
1604.

Hunnis, W.

PROV. 5. 26

The Lord is absent very far
from such as be vniust,

But he doth heare the righteous pray,
(because in him they trust.)

Certaine ſhort and pithy *Prayers vnto Ieſus Chriſt* our Sauiour.

(.·.)

The day ſhall come (ſaith Chriſt)
and that ſhall many ſee,
Who cals vpon my name,
ſhall ſurely ſaued bee.

O Ieſu meeke, O Ieſu ſweet,
O Ieſu Sauiour mine,
Moſt gracious Ieſu to my call,
thy gracious eares incline.

Now good Ieſus, yer that I ſpeake,
thou knoweſt what I would haue:
Ieſu thy grace I know it is,
that bids me mercie craue,

Hunnis, W.

O Ieſu deere, whoſe pretious bloud,
was ſhed on croſſe of tree,
Sweet Ieſu for thy paſſion ſake,
haue mercy now on me, Amen.

O Ieſu ſweet, grant that thy grace
alwaies ſo worke with me,
I may deſire the thing to do,
moſt pleaſing vnto thee.

O Ieſu meeke, thy will be mine,
my will be thine alſo,
And that my will may follow thine,
in pleaſure, paine, and wo.

O Ieſu what is good for me,
is aie beſt knowne to thee:
Therefore according to thy will,
haue mercy now on me, Amen.

O Ieſu deere, do thou with me,
euen as thy will ſhall pleaſe,
Sweet Ieſu, put me where thou wilt,
to ſuffer paine or eaſe.

Ieſu, behold, I am but thine,
where I be good or ill:
Yet by thy grace I ready am,
thy pleaſure to fulfill.

I am thy workmanſhip,
moſt bleſſed maieſt thou be:

Sweet Ieſu for thy mercies ſake,
haue mercy now on me, Amen.

O Ieſu meeke, grant that I may
repoſe my truſt in thee,
For thou ſweet Ieſu art the peace,
and true tranquilitie.

Thou Ieſu art the very peace,
and quietnes of mind,
The onely reſt vnto the ſoule,
that ſhall thy fauour find.

Wherefore ſweet Ieſu do vouchſafe,
my ſoule this peace may ſee,
And for thy painfull paſſion ſake,
haue mercy now on me, Amen.

O Ieſu, if thou do withdraw
thy comfort for a time,
Let not deſpaire take hold on me,
for any ſinfull crime.

But giue me patience to abide
thy pleaſure and thy will,
For ſure thy iudgements all are right,
though I be wicked ſtill.

But yet a promiſe haſt thou made,
to all that truſt in thee,
According to which promiſe Lord,
haue mercy now on me, Amen.

Hunnis, W.

O Ieſu deere giue me thy grace,
I gladly ſuffer may,
What euer ſo thy pleaſure be,
vpon me for to lay.

O Ieſu meeke what thanks ought I
to giue vnto thy name,
Which for my ſinnes to ſet me free,
haſt ſuffred death and ſhame?

O Ieſu ſweet my wickednes
I do confeſſe to thee,
Wherefore as thou haſt promiſed
haue mercy now on me, Amen.

O Ieſu ſweet, a little thing
ſometime doth vexe me ſore,
And makes me ſlow to giue thee thanks
ah wo is me therefore.

Ieſu, againe ſometime I thinke,
ſtill ſtrongly for to ſtand,
But when a little trouble comes,
I ſtrait fall vnderhand.

Thus Ieſu ſee a ſmall thing makes
temptations great to be,
My weakenes Ieſu do behold,
and mercy haue on me, Amen.

O Ieſu Chriſt in all things now,
aſſiſt me with thy grace,
And make mee ſtrong with heauenlie ſtrength
while life I haue and ſpace. Ieſu

Ieſu let not mine enemie
the fiend, ne yet the fleſh
Preuaile, though ſtill they me aſſaile
from day to day afreſh:

But Ieſu ſtrengthen thou my ſpirit,
it may the victor be,
And for thy tender mercies ſake,
haue mercy now on me, Amen.

O Ieſu who ſhall giue me wings
of perfect peace and loue,
That I therewith from hence may flie
and reſt with thee aboue.

O Ieſu when ſhall I aſcend,
and feele how ſweet thou art,
And leaue the earth and loue thee beſt,
with all my ſoule and heart.

Sweet Ieſu when thy pleaſure is,
the time is knowne to thee:
Both now and then; O Ieſu deere,
haue mercy Lord on me, Amen.

O Ieſu King of glory great,
the comfort of vs all:
We wander heere in wildernes,
and euery day do fall.

Sweet Ieſu come and viſit me,
my heauie ſoule make glad,
Which now through ſin in priſon lies,
all heaue, ſicke, and ſad.

Hunnis, W.

Good Ieſu with thy preſence ſet
my ſoule at libertie,
And for thy bitter paſſion ſake,
haue mercy now on me, Amen.

11 O Ieſu oft it greeueth me,
and troubleth ſore my mind,
That I ſo weake and fraile am found,
to wander with the blind.

O Ieſu deere, thou laſting light,
whoſe brightnes doth excell,
The cleerenes of thy beames ſend down,
within my heart to dwell.

O Ieſu quicken thou my ſoule,
that it may cleaue to thee,
And for thy painfull paſſions ſake,
haue mercy now on me, Amen.

12 O Ieſu grant I may reſigne
my ſelfe vnto thy will,
And that I may my ſelfe forſake,
and cleaue vnto thee ſtill.

O Ieſu grant that I may haue
of ioy and inward peace,
And of the paines I haue deſeru'd,
good Ieſu giue me releaſe.

Sweet Ieſu giue me inward ioy,
my ſoule to feed on thee,

And for thy tender mercies ſake,
haue mercy now on me, Amen.

O Ieſu ſweet I know I am
but vanitie and ſin,
Vnconſtant as the wind that blowes,
and euer ſo haue bin.

Whereof then Ieſu may I brag?
or what haue I to ſaie?
Shall I of men ſeeke to be prais'd?
or yet extold for aie?

No Ieſu ſweet, the true praiſe is,
for to be praiſd of thee:
Wherefore good Ieſu weigh my caſe,
and mercy haue on me, Amen.

O Ieſu thou my glory art,
in thee will I reioice,
And not good Ieſu in my ſelfe,
nor yet in that mans voice.

That worldly honour may me giue,
to ſet me vp on hie,
To rule among the ſonnes of men,
and fit in dignitie.

Theſe are but ſhadowes to compare
to glory that's with thee,
Sweet Ieſu for thy glories ſake,
haue mercy now on me, Amen.

Hunnis, W.

15 O Ieſu here in earth we liue,
and ſoone deceiued are,
With vain delights the earth doth yeeld
wherein we run too farre.

But yet ſweet Ieſu if I could,
behold my ſelfe right well,
I ſhould good Ieſu plainly ſee,
and therein truly tell.

The troubles that are falne on me,
were for offending thee,
For which offence I pardon craue,
haue mercy Lord on me, Amen.

16 O Ieſu Chriſt vnder whoſe power
is both the ſea and land,
Ariſe and helpe me to defend,
by power of thy ſtrong hand:

From ſuch as lurke and lie in wait,
and ſeeke to do me wrong,
Sweet Ieſu ſee how weake I am,
and how that they be ſtrong:

Ieſu make haſt and come with ſpeed
my truſt is all in thee:
And therefore Ieſu helpe me now,
and mercy haue on me, Amen.

17 O Ieſu comfort mine exile,
aſſwage my dole and griefe,

With

With thee to be is my deſire,
mine onely chiefe reliefe.

Ieſu the pleaſures of this world,
they may not long indure,
And he that puts his truſt therein,
ſhall find them all vnſure.

Sweet Ieſu grant that I may haue
mine onely ioy in thee,
And for thy bloudie paſſions ſake,
haue mercy now on me, Amen.

O Ieſu Chriſt that haſt me made,
and with thy bloud me bought,
Suffer me not to be condemnd,
whom thou haſt made of nought.

O Ieſu mild in time of need
thy mercy do beſtow,
And in thy iuſtice iudge me not,
nor do thy rigor ſhow.

O Ieſu in extremitie,
I do appeale to thee,
Wherefore ſith that I truſt in thee,
haue mercy now on me, Amen.

O Ieſu ſweet, for heauenly things
I often ſeeke to find,
But then affections of the world
doo backward pluck my mind.

Hymns, W.

Againe I ſeeke for to ſubdue
th'affections that do riſe,
But to my ſpirit, they will not be
ſubiect in any wiſe.

Thus Ieſu meeke thou ſeeſt I ſtriue,
and all to be with thee,
Wherefore good Ieſu make me ſtrong,
and mercy haue on me, Amen.

20 O Ieſu many times I pray,
and call vpon thy name:
When that my hart is far away,
(alas) I more to blame.

And that good Ieſu comes to mind,
that cuſtome often brought,
Whereby the praiers that I make,
be vaine and turne to nought.

Sweet Ieſu pardon and forgiue,
when ſo I pray to thee,
And for thy endleſſe mercies ſake,
haue mercy Lord on me, Amen.

21 O Ieſu be not long away,
nor in thy wrath depart,
But mortifie that fleſh deſires,
and lighten thou my hart.

Send forth the burning flames of loue,
cleane to conſume for aie,

The

The cloudie fancies of my mind,
which trouble me alwaie.

Good Ieſu gather all the powers
of my poore ſoule to thee,
And make me to refuſe the world,
and mercy haue on me, Amen.

O Ieſu mild, thine eare bow downe, 22
and ponder my deſire,
Deale not with me as I deſerue,
to puniſh in thine ire.

But me defend, O Ieſu meeke,
through mercy great of thine,
From dangers ſuch as may befall,
this ſinfull ſoule of mine.

O Ieſu hide not thou thy face,
from him that cals on thee,
But Ieſu of thy bitter death,
haue mercy now on me, Amen.

O Ieſu ſweet with mercy now 23
reforme that is amiſſe,
And with the ſtrength of thy great grace
ſend light where darknes is.

Good Ieſu from my ſecret faults,
do make me cleane and bright,
And from preſumptuous ſinnes O Lord,
defend me through thy might.

Good

Hunnis, W.

Good Ieſu caſt my youthfull ſin,
behind thy backe to be,
And for thy tender mercies ſake,
haue mercy Lord on me, Amen.

O Ieſu ſhut not vp my ſoule
with thoſe that run aſtray,
But let the ſhadow of thy wings,
my ſoule protect alway.

Good Ieſu turne thee vnto me,
and clenſe me from my ſin,
Sweet Ieſu Chriſt do not behold
how wicked I haue bin:

But thinke vpon thy mercies great,
though I vnworthy be:
And for thy painfull paſſion ſake,
haue mercy now on me, Amen.

O Ieſu ſweet giue me an hart,
that is contrite and pure,
A body chaſt that humble is,
and conſtant to endure.

A mind that is with heauenly ioyes,
repleat through thy great grace,
A ſoule likewiſe to magnifie
thy praiſe in euery place,

O Ieſu for thy mercy ſake,
let theſe proceed from thee,
And then no doubt I ſhall be ſure,
thou mercy haſt on me, Amen.

Certaine bleſſinges promiſed by God vnto all thoſe that do loue and feare him. Deut. 28.

WHo hearkens to the voice of God,
and doth his law fulfill,
Shall bleſſed be in towne and field,
with mercy and good will.

His fruit ſhall likewiſe bleſſed be,
that from his loines ſhall ſpring:
His corne and cattell ſhall increaſe,
with plenty of all thing.

His oxen and his flocks of ſheepe,
ſhall bleſſed be with ſtore;
His going out and comming in,
ſhall bleſt be euermore.

His enemies that ſhall ariſe,
ſhall fall before his face,
And flee for feare as doth the beaſt,
the hunter hath in chaſe.

His houſes that be made for ſtore,
with great increaſe ſhall gro,
And euery thing he takes in hand,
ſhall bleſſed be alſo.

Vouchſafe good God to giue me grace,
ſo to direct my mind:

Hunnis, W.

As by the ſame in time of need,
I may thy bleſſing find, Amen.

A meditation when ye goe to bed.

O Lord my God I wandred haue,
as one that runnes aſtraie,
And haue in thought, in word, in deed,
in idlenes and plaie.

Offended ſore thy maieſtie,
in heaping ſin to ſin,
And yet thy mercy hath me ſpar'd,
ſo gratious haſt thou bin.

O Lord my faults I now confeſſe,
and ſorie am therefore,
But not ſo much as faine I would,
O Lord what wilt thou more?

It is thy grace muſt bring that ſpirit,
for which I humbly pray;
And that this night thou me defend,
as thou haſt done this daie.

And grant whē theſe mine eies & tongue
ſhall faile through natures might,
That then the powers of my ſoule,
may praiſe thee day and night, Amen.

A Meditation at your vpriſing.

O Lord this night who haſt me kept
from dangers all that be,
And haſt me giuen of reſt and ſleepe,
ſo much as pleaſeth thee.

Where other of my brethren poore,
of better life than I,
Doo wander vp and downe the ſtreetes,
and harbourleſſe do lie.

And ſome with ſicknes are oppreſt,
ſome impotent and lame, (thine
Thus dooſt thou deale with creatures
to glory of thy name.

O Lord in ſort as I deſerue,
thou haſt not dealt with me:
But haſt me giuen wherewith to liue,
in better caſe to be.

Moſt mighty God this day likewiſe,
protect me from all blame,
And giue me grace I thankfull be,
with praiſes for the ſame, Amen.

Athanaſius

Hunnis, W.

Athanasius his Creede, com- monly called, *Quicunq; vult.*

By faith we please the Lord,
by faith we are set free:
By faith we worke the will of God,
faith will not idle bee.

WHat man is he will saued be,
must first the true faith haue,
Which faith vnlesse he hold and keepe,
his soule God will not saue.

And this is now the perfect faith,
to worship God in three:
The Father, Son, and Holy-ghost,
all three in vnitie.

The persons neither to confound,
nor substance to diuide,
For he that shall so thinke of them,
from perfect faith is wide.

For of the Father, of the Son,
and of the Holy-ghost,
Be persons three in seuerall,
and all in might be most.

The Father, Son, and Holy-ghoſt,
in Godhead equall be,
In glory like, and ſo in might,
and ſo in maieſtie.

Such as the heauenly Father is,
ſuch is the Sonne alſo:
Such is likewiſe the holy-ghoſt,
all three one God, no mo.

The Father was vncreated,
ſo was the Sonne likewiſe,
The holy-ghoſt vncreated,
ſtill one for to deuiſe.

The Father without number is,
none may him comprehend,
The Son likewiſe, and Holy-ghoſt,
all three one without end.

The Father, Son, and Holy-ghoſt,
eternall do indure,
And yet not three eternals be,
but one eternall ſure.

Not three that number do exceed,
nor three vnmade certaine,
But three in one, and one in three,
for euer do remaine.

The Father, Son, and Holy-ghoſt,
omnipotent be all:
And yet not three omnipotents,
but one beleeue we ſhall.

The

Hunnis, W.

The Father God, the Son is God,
the Holy-ghoſt alſo:
And yet three Gods we ſhall not ſay,
of Gods but one, no mo.

The Father Lord, the Son is Lord,
and Holy-ghoſt is Lord:
Yet not three Lords but one in three
and three in one accord.

For like as we compelled be,
by Chriſtian veritie,
Each perſon of them to confeſſe,
both God and Lord to be.

So are we by the ſame forbid,
in any wiſe to ſay,
Three Gods to be, or yet three Lords,
but three in one alway.

The Father is not created,
begot nor made of none,
The Sonne made nor created,
begot of him alone.
The Holy-ghoſt is from them both,
ne made, create, nor got,
But from the Father and the Sonne,
proceeding had we wot.
So then there is of Fathers one,
not Fathers three we ſee?
One Sonne, not three, and ſo likewiſe
one Holy-ghoſt to bee.

And in this holy Trinitie,
is none more great than other,
But the whole three perſons be,
coequall altogether.

So thar in all as foreſaid is,
the Vnitie in three,
And Trinitie in Vnitie,
ought worſhipped to be.

Yet furthermore it needfull is,
vnto ſalnation,
That we beleeue of Ieſus Chriſt
the incarnation.

The right faith is, that we beleeue,
and with one mouth foreſho,
That Ieſus Chriſt the Sonne of God
is God and man alſo.

God of his Fathers ſubſtance is,
begot yer world was wrought,
And man by fleſh and bloud he tooke
of her who forth him brought.

Both perfect God and perfect man,
is he without deuiding,
And of a reaſonable ſoule,
and humane fleſh abiding.

He to the Father equall is,
touching his Deitie,
But he is leſſe then Father is,
by his humanitie.

Who

Who though he be both God & man,
yet one is he, not twaine,
That is to ſay, one Ieſus Chriſt,
for euer to remaine.

One not by turning Godhead his,
into the fleſh we ſee,
But taking manhood vnto God,
by power of Deitie.

One, yet not by confuſion,
of this his ſubſtance ſure,
But by vnitie of perſon,
which euer ſhall indure.

For as the reaſonable ſoule,
and fleſh one man do make,
So God and man is but one Chriſt,
which ſuffred for our ſake.

And then deſcended into hell:
the third day roſe againe,
From death to life: this hath he done,
mankind to rid from paine.

And after this aſcended he,
vnto the heauens on hie,
And on his Fathers right hand ſits,
one God eternallie.

From thence he ſhall come down againe,
a rightfull Iudge to be,
To iudge the liuing and the dead,
as he their works ſhall ſee.

At whoſe deſcending all ſhall riſe,
in twinkling of an eie,
And with his fleſh ſhall him behold,
in throne of maieſtie.
Then they that haue done righteouſlie
ſhall heauen haue for their hire,
And they that haue done wickedlie,
haue euerlaſting fire.
This is the true and perfect faith,
all Chriſtians ought to haue,
Which faith vnleſſe we do beleeue,
our ſoules God will not ſaue.
Praiſe we theſe perſons three in one,
and likewiſe one in three:
As from the firſt hath bin, now is,
and euermore ſhall be, Amen.

A meditation to be ſaid of women with Child.

In time of trouble call on me,
And I will then deliuer thee.

THe time drawes nie,
of bitter painfull throwes,
How long I ſhall
the ſame indure, God knowes.
O Lord my God
I humbly aske of thee,
Make haſt ſweet Chriſt,
and ſafe deliuer mee.

Although

Although my ſinne
deſerued haue right well,
Such paine as this,
yea more then tongue can tell;
Yet ah, my God
turne not away thy face,
Nor me forſake,
in this ſo ſharpe a caſe.
This wombe, and fruit
that ſpringeth in the ſame,
Haſt thou create,
to glory of thy name.
Oppreſt with paine,
O Lord when I ſhall be,
Make leſſe the ſame,
ſo much as pleaſeth thee,
And graunt good God,
thy creature may proceed,
Safe lie on liue,
with mercy at my neede.
In Chriſtes name,
I will my trauell ſho:
Now Holy-ghoſt,
come comfort me in wo.
Come Father deere,
and let thy power deſcend,
O Ieſu Chriſt,
thy mercies great extend.
Ah God behold
my dolor and my ſmart.

Sweet Holy-ghoſt,
my comforter thou art,
Take part with me,
and heare my wofull crie,
Exaudi me,
Miſerere mei, Amen.

A Meditation to be deliuered *from ſinne.*

O Lord my God,
I humbly beſeech thee,
And Ieſus Chriſt,
thine equall in Deitie:
With Holy-ghoſt
of like power in maieſtie,
And three in one,
and likewiſe one in three,
Which is to ſaie,
one bleſſed Trinitie:
Grant that the power
of thy diuinitie,
May in this life
alway deliuer me,
From fornication
and adulterie,
From wicked ſort
of vncleane companie,
From ſuddaine death,
and curſed blaſphemie,

From vaine glorie
and hypocrisie,
From malice, hatred,
and crueltie,
From the detestable
and great enormitie
Of sedition and
priuie conspiracie:
From all false doctrine
and heresie:
From pride in heart
and vanitie:
From pestilence, famine,
and bloud thirstie:
From iust desert
of slander and infamie,
From filthie sinne,
and vile iniquitie.
And when as I
vpon thy name shall crie:
Heare my requeſt,
and grant me thy mercie. Amen.

A Praier for the Kings most excellent Maiestie.

O King of heauen, of earth, of sea,
and all things else beside,

Vnder

Vnder whoſe power, and in whoſe hands
the hearts of Kings abide,
Vouchſafe to guide our gracious Soue-
Lord King Iames aright, (raigne
That he in peace with health may raigne
and gouerne through thy might:
And when thy godly will ſhall be
to end his liuing dayes,
His ſoule may then with Angels thine,
ſound forth thy endleſſe praiſe, Amen.

A thankeſgiuing before meate.

FOr food ſuch as we find,
let vs giue thanks therefore,
And not forget the poore to feed,
with ſome part of our ſtore.
Let all our talke be ſuch,
whereby no grudge may grow,
Our ſelues wel eaſd, and God beſt pleaſd
Chriſt grant it may be ſo.
God ſaue his Church, our King, &c.

A Thankesgiuing *after meate.*

THou God be praiſed for the food,
we haue receiu'd from thee:
And giue vs grace a life to leade,
more thankfull for to be.
God ſaue his Church, our King, &c.

FINIS.

The poore Widowes Mite:

Gathered by *William Hunnis*, one of the Gentlemen of her Highneſſe Chappell, *and Maiſter to the* children of the *ſame.*

Who knocks with hope, and craues in faith,
ſhall haue their iuſt requeſt:
By loue who ſeekes the way ſhall find
to port of quiet reſt.

Newly printed by
Humfry Lownes.
1604.

HONI · SOIT · QVI · MAL · Y · PENSE
· DIEV · ET · MON · DROIT ·

To the Queenes Maieſties *Highneſſe.*

E EXcept your Highneſſe well allow
this gift of humble mind.
L Lacke ſhall my hope the gladſome fruit
it tought thereby to find.
I If gift with giuers loyall heart
your Maieſtie will trie.
Z Zeale more then gift ſhall triumph then
before your princely eye.
A A Perſian prince in gracious part,
tooke water of the Well.
B Becauſe he ſaw the giuers zeale,
the giuers gift excell:
E Euen ſo my zeale renowmed Queene
equiualent is with his,
Th Though I offence commit to giue
ſo ſlender gift as this.
R Remembring yet your princely woons,
of clemencie withall:
E Example ſuch hath boldned me,
vpon my knee to fall.
G Great gifts of gold, and gems of price,
poore *Hannis* would preſent,
I If he them had: in ſteed whereof
he prayes this may content
N New yeere, and many God you ſend,
in health with peace to raigne.
A And after when your ſpirit departs
with Chriſt it may remaine.

Your Highneſſe loyall ſubiect and moſt humble obedient ſeruant.

T. W.

The Author.

WHo ſeeks with works alone to win
the life that ſhall remaine,
IIs far deceau'd, for if't be ſo,
then Chriſt hath dide in vaine,
LLet our good works our faith declare,
by faith we are made free:
IIt comes from God, that goodnes is,
no good at all in me.
AAs man himſelfe vnable is,
in thought to pleaſe the Lord,
MMuch leſſe to worke or do the deed,
that might his health accord.
HHere I profeſſe one God to ſerue,
from ſecret ſearch of heart,
VVnto his ſacred word to cleaue,
and neuer to depart.
NNo time my Prince or Magiſtrate,
by will for to offend.
NNe wiſh I worſe vnto my foe,
than to my very friend.
IIn Chriſt by faith, by no meanes els,
my righteouſnes doth flo,
SSuch was his loue, ſuch is my faith,
and euer ſhall be ſo.

The poore Widowes Mite.

The 1. Meditation.

AH helpleſſe wretch, what ſhall I do?
or which way ſhall I run?
The earth bewraies, and heauen records
the ſinnes that I haue done.
The gates of hell wide open ſtand,
for to receiue me in,
And feareſull fiends already be
to torment me for ſin.
(Alas) where ſhall I ſuccour find?
the earth doth me denie,
And to the ſacred heauens aboue,
I dare not lift mine eye,
If heauen and earth ſhall witnes be,
againſt my ſoule for ſinne.
Vntimely birth (alas) for me,
much better then had bin.
And now deſpaire approcheth faſt,
with bloudy murdring knife,
And willeth me to end my griefes,
by ſhortening my life.
Shall I deſpaire? Thou God forbid,
for mercie more is thine,
Than if the ſinnes of all the world
were linked now with mine,

Deſpiſe not then moſt louing Lord,
the image of thy face, (bought
Which thou haſt wrought and deerely
with goodnes of thy grace.
And ſith the bloudy price is paid
and bitter paines all paſt;
Receiue my plaints, accept my ſpirit,
and mercy grant at laſt.
So ſhall my ſoule reioice, reioice,
and ſtill for mercy crie,
Peccaui, peccaui,
miſerere mei.

The 2. Meditation.

THou God that rulſt & raignſt in light
that fleſh cannot attaine,
Thou God that knowſt the thoughts of
are altogether vaine: (men
Thou God whō neither tongue of man
nor Angell can expreſſe:
Thou God it is that I do ſeeke,
thou pitie my diſtreſſe.
Thy ſeat, O God, is euery where,
thy power all powers tranſcend.
Thy wiſdome cannot meaſured be,
for that it hath no end.
Thou art the power and wiſedome too,
and ſole felicitie,

But

But I a lumpe of ſinfull fleſh,
nurſe of iniquitie.
Thou art by nature mercifull,
and mercy is thy name,
And I by nature miſerable,
the thrall of ſin and ſhame.
Then let thy nature, O good God,
now worke his force in me,
And cleanſe the nature of my ſin,
and heale my miſerie.
One depth, good Lord another craues,
my depth of ſinfull crime
Requires thy depth of mercy great,
for ſauing health in time.
Sweet Chriſt grant ỹ the depth of grace
may ſwallow vp my ſin,
That I thereby may whiter be,
then euer ſnow hath bin.
So ſhall my ſoule reioyce, reioyce,
and ſtill for mercy crie,
Peccaui, peccaui,
miſerere mei.

The 3. Meditation.

BEfore thy face, and in thy ſight,
haue I deuoid of ſhame,
O Lord, tranſgreſſed willingly,
I do confeſſe the ſame.
Yet was I loth that men ſhould know,
or vnderſtand my fall:

Hunnis, W.

Thus fear'd I man, much more than thee
thou righteous Iudge of all,
So blind was I and ignorant,
yea rather wilfull blind,
That ſuckt the combe, and knew the Bee
had left the ſting behind,
My ſinnes, O God, to thee are knowne,
there is no ſecret place,
Where I may hide my ſelfe or them
from preſence of thy face.
Where ſhall I then my ſelfe beſtow?
or who ſhall me defend?
None is ſo louing as my God,
thy mercies haue no end.
Indeed I grant and do confeſſe
my ſinnes ſo hainous be,
As mercy none at all deſerues;
but yet thy propertie
Is alwaies to be mercifull,
to ſinners in diſtreſſe;
Whereby thou wilt declare and ſhew
thy great almightineſſe.
Haue mercy Lord on me therefore,
for thy great mercies ſake:
Which cam'ſt not righteous men to call
but ſinners part to take,
Wherefore my ſoule be glad, be glad,
and ſtill for mercy crie,
Peccaui, peccaui,
miſerere mei.

The 4. Meditation.

MOst gracious God, do not behold
the number of my ſin,
Ne yet conſider with thy ſelfe
how wicked I haue bin:
But rather thinke I am but duſt,
or as the withered bay,
Which flouriſheth to day in field,
to morrow ſhorne away.
My fleſh rebels againſt the ſpirit,
my ſpirit too weake is found,
By ſin conceiu'd in mothers wombe,
my ſoule firſt caught her wound,
My fleſh is fraile, too weake and vaine,
to doo the thing I ſhould,
And what I would not, that do I,
contrarie that I would.
Thou ſeeſt, O Lord, how weake I am,
not able for to ſtand,
Without the ſuccour, help, and aid
of thy moſt mighty hand.
And what is he that will not ſtay
the man that's like to fall?
Or will refuſe the ſicke to helpe,
for helpe when he doth call?
If thou wilt lay vnto my charge
the burthen of my ſin,
O Lord, the conqueſt is but ſmall,
that thou thereby ſhalt win,

For

For why, thy glory and thy praiſe,
in mercy doth conſiſt,
Vnto the which I yeeld my ſelfe,
to do with what thou liſt.
My ſoule ſhall truſt in thee, in thee,
and ſtill for mercy crie,
Peccaui, peccaui,
miſerere mei.

The 5. Meditation.

IF I demaund what mercy is,
thou God wilt anſwer me,
That mercy is th'abundance great,
of thy diuine pitie.
Wherewith thou viewſt th'afflicted ſort
that on the earth do lie,
And what is this compaſſion then,
but proofes of thy mercy?
Our fathers old the ſame haue felt,
and now in reſt do raigne,
And thou art ſtill the ſelfe ſame God,
for euer to remaine.
Our fathers were conceiu'd in ſin,
and ſo are we likewiſe:
Wilt thou compaſſion ſhew on them,
and children theirs deſpiſe?
One faith in Chriſt we all profeſſe,
one God in perſons three,
As thou compaſſion hadſt on them,
compaſſion haue on me.

Ponder,

Ponder, O God, my hearts deſire,
moſt humbly do I craue,
And do away all my miſdeeds,
and ſo compaſſion haue.
And as of ſinners many a one,
whoſe number is vnknowne,
Thou didſt vouchſafe to draw to thee
and make them all thine owne:
So now vouchſafe moſt gentle God,
likewiſe to draw me in,
And make me righteous by thy grace,
forgiuing me my ſin,
So ſhall my ſoule reioyce, reioyce,
and ſtill for mercy cry,
Peccaui, peccaui,
miſerere mei.

The 6. Meditation.

MOſt mighty God, I do confeſſe,
ten thouſand times and more,
Thou haſt me waſhed from my ſin,
and ſalued ſtill my ſore:
But I through ſin am falne againe,
and fouler now am made,
Then euer was the filthy ſwine
with mire ouerlade.
How oftentimes ſhall we forgiue
ech other that offend,
Seuentie times ſeuen, the Scripture ſaith
which ſignifies no end;

If man to man ſuch fauour ſhew,
that wretched caitiues be,
How much more thou, O gracious God
to them that call on thee.
It is thy nature to forgiue,
my nature can but fall,
Though thou be iuſt in all thy works,
thy mercy paſſeth all.
What time a ſinner doth repent,
and turnes to thee at laſt,
All ſinnes foredone thou wilt forget,
thy promiſe ſo hath paſt.
Behold, O God, I turne to thee,
with ſorrow for my ſin,
And do repent euen from my heart,
that I ſo lewd haue bin.
Now waſh me Lord yet once againe,
with fountaine of thy grace,
That I among thy ſacred ſaints,
with thee may haue a place.
My ſoule ſhall truſt in thee, in thee,
and ſtill for mercy crie,
Peccaui, peccaui,
miſerere mei.

The 7. Meditation.

LIke as the guiltie priſoner ſtands
before the Iudge ſo tride,
With quaking breath, & ſhiuering lims,
his iudgement to abide:

Euen

Euen ſo, O God, before thy face
in fearefull ſtate I ſtand,
And guilty crie to thee my Iudge,
and now hold vp my hand.
Nothing haue I to plead for life,
no goodnes is in me,
Of ſinne, deceit, and wickednes
guiltie, good Lord, guiltie,
Thus by the righteous doome, O God,
and ſacred law diuine,
Condemn'd am I to endleſſe paine,
through iuſt deſerts of mine.
(Alas) what then is to be ſaid,
or what is to be done:
For mercy yet will I appeale,
to Ieſu Chriſt thy ſonne,
For neuer yet hath it beene heard,
ſince firſt the world began,
That Ieſu Chriſt did turne his face
from any ſinfull man:
Which vnto him for mercy came,
with ſad repentant mind.
O Lord ſhall I then be the firſt,
that ſhall no mercy find?
Shall I be he thou wilt deſpiſe,
that humbly comes to thee?
No no, ſweet Chriſt thy promiſe is
for to deliuer me.
Wherefore my ſoule be glad, be glad,
and crie inceſſantlie,

Pecaui, Pecaui,
miserere mei.

Verses vpon the Lords *Prayer.*

Our Father which art in heauen.

A Thing thou art from which al things
beginning tooke their name,
And thou without beginning art,
that gaue all things the same.
We call thee God, some *Iehouah*,
some *Tetragrammaton*,
By all names thou art the thing
we all dependvpon.
We be thy sonnes thy children deere,
and heires of kingdome thine,
By which we do presume and say,
Our Father most diuine,
Which art in heauen deuoid of shape,
that reason can deuise.
Ne yet art thou there to be felt,
or seene of humane eies.

Hollowed be thy name.

THy name, O God is wonderfull,
though we the same abuse,

And

And by thy name ſuch things are done,
as make the mind to muſe.
The heauens aboue, the earth below,
and waters vnder them,
Thy name hath wrought miraculouſly,
all for the vſe of men.
O maruellous God what is thy name?
or what ſhall I thee call:
Thou art in power omnipotent,
the mightieſt power of all.
Then mightie power of powers that is,
vouchſafe the ſame in me:
So worke thy will that in my life
thy name may hollowed be.

Thy kingdome come.

THy kingdome euerlaſting is,
in truth and equity,
In fauour, loue and righteouſneſſe,
to all in miſery.
Bow down the heauens, O mighty king,
wherby thy grace may fall,
That is, thy kingdome may deſcend
into the hearts of all.
So ſhall our ſins be driuen away
our fleſh made tame alſo,
And we found righteous in thy ſight,
a perfect life to ſho.
Vouchſafe to grant, O heauenly King,
this bleſſed worke may be,

Thy

Thy kingdome ſtill to dwell in vs,
and we to dwell in thee.

Thy will be done in earth, as it
is in heauen.

THy will is good, our will is nought,
thy will be therefore done,
Such was thy will that Ieſus Chriſt,
thy deare and onely ſonne,
Should teach thy will to ſinfull fleſh,
our wicked luſts to kill;
And he thy will vpon the croſſe,
the ſame did there fulfill,
O heauenly Father, let thy will
in earth fulfilled be,
Among vs men, as with thy Saints,
in heauenly hierarchie.
And grant thy will ſo worke in vs,
that we thy will confeſſe,
In word, in life, in faith, in loue,
in perfect holineſſe.

Giue vs this day our daylie
bread.

THy word, thy truth, & Chriſt thy ſon,
is bread that we ſhould haue:
Vouchſafe our ſoules may feed thereon
moſt humbly we do craue:

For

For man doth not by bread alone
passe forth his vitall dayes,
But by each word thy mouth proceede,
vnto thy endlesse praise.
Fixe in our hearts thy sweet sons death,
and such impression make,
As we thereby may cheerefull be,
to suffer for his sake
Such crosses as pleaseth thee to lay
vpon our backs to beare:
With shield of faith to bide the brunt,
against all worldly feare.

And forgiue vs our trespasses, as we forgiue them that trespasse against vs.

WE know forgiuenes is at hand,
when we for mercy call,
If we each other do forgiue,
thou wilt forgiue vs all.
Such promise hast thou made, O God,
from which thou wilt not swerue,
And yet it lies not in our power,
the same for to deserue,
So weake is man, so feeble too,
not able once to mind
The thought that's good, or do the deed
that might thy mercy find.
This will thy grace must worke in vs,
our brethren to forgiue.

Which

Which grant, O God, that we therewith
in reſt with thee may liue.

And lead vs not into temptation.

AND though temptation needfull be
thy ſeruants ſtrength to trie,
And that our ſinnes and wickednes,
by faith away do flie:
Yet Lord thy grace the ſame doth worke
whereby we ſtifly ſtand
Againſt the world, the fleſh, the deuill,
winning the vpper hand.
Thus of our ſelues, alas, too weake,
temptations ay too ſtrong,
Thy grace it is muſt vs defend,
els are we throwne along.
Grant whē by ſin through want of grace
great falles we do ſuſtaine:
That then thy grace might viſit vs,
and reare vs vp againe.

But deliuer vs from euill.

FRom ill that we by ſinne deſerue,
moſt mighty God defend,
And rid vs free from filthy fall,
of miſerable end.
Withhold thy ſeuere puniſhment,
and let thine eye of grace
Take view vpon th'afflicted ſort,
and helpe our wretched caſe.

From ſurging ſeas of worldly waues,
wherewith we be oppreſt,
Diſcharge and ſet your ſoules on ſhore,
in port of quiet reſt.
So ſhall we then our prayers make,
with conſcience ſafe and ſound,
And by thy grace ſhall able be
our enemie to confound. Amen.

The Chriſtian faith.

ONe God in perſons three,
and three in Godhead one,
I do beleeue my ſauing health
doth reſt in him alone.
The firſt, the Father high,
creator of vs al:
The ſecond is his only Sonne,
the Word whom Scripture call:
The third the Holy Ghoſt,
of both who doth remaine,
In might, power, and Deitie,
coequall with the twaine.
The word of loue to vs,
fleſh void of ſinne became,
Of virgins wombe by power diuine,
moſt pure he tooke the ſame.
And then for ſinfull fleſh,
his fleſh was ſacrific'd,
By bitter, ſharpe, and ſhamefull death,
as cruell Iewes deuiſd.

His

By bitter ſharpe, and ſhamefull death,
as cruell Iewes deuis'd,
His fleſh with whips was rent,
his head becrown'd with thorne,
His body naild on croſſe of tree,
his heart with ſpeare was torne,
Thus all his b'oud was ſhed,
to death his life made thrall,
To pacifie his fathers wrath,
procur'd by Adams fall.
He died and was buried,
deſcended downe to hell,
From death to life he roſe againe,
he loued vs ſo well.
When forty dayes were come,
to heauen aſcended he,
In ſight from men of Galile,
in faith to vs that be.
From whence I do beleeue,
he ſhall againe deſcend,
To iudge all fleſh, and of the world
to make a finall end.
The dead from graue ſhall riſe,
the quicke ſhall changed be,
And euery eye ſhall face to face
behold his maieſtie.
By grace who hath done well,
with him in heauen ſhall raigne,
By ſinne who hath done wickedly,
in euerlaſting paine.

FINIS.

COMFORTABLE

Dialogs between CHRIST and a SINNER, touching the Soules health.

A Conflict betweene the *ſpirit and the fleſh, in the* ſoule of man.

Humble ſutes of a ſinner for mercie in miſerie.

A Lamentation touching the follies and vanities of *our youth.*

A Pſalme of reioiſing for *our ſpirituall re-*demption.

A Chriſtian confeſſion to the bleſſed Trinitie.

Praiers for the good eſtate *of the Kings High-*neſſe, &c.

Gathered by W. Hunnis.

1604.

A Dialogue betweene *Christ and a* Sinner.

CHRIST.

ARiſe from ſinne thou wicked man,
before the trump doth ſound:
Leaſt thou among the guilty ſort,
a damned ſoule be found:
My ſheepe why dooſt thou perſecute?
my lambs why doeſt thou kill?
My ſelfe why doeſt thou crucifie,
and guiltleſſe bloud thus ſpill?
Ariſe, I ſay, ariſe, ariſe.

SINNER.

What fearefull thundring voice is this,
that ſoundeth in mine eare?
Which bids me riſe, & brings my ſoule,
and all her powers in feare?

CHRIST.

It is the voice of him thy Iudge,
that ſhall thy iudger be;
Which bids thee riſe while ſunne doth (ſhine
that thou thy ſelfe maiſt ſee.
For after ſunne be ſet in ſhade,
and darkſome clouds appeare;
Too late is then for to ariſe,
if thou ariſe not here,
Ariſe, I ſay, ariſe, ariſe.

SINNER.

O Lord by grace I now behold,
wherein I did offend.

CHRIST.

What made thee thus againſt my ſaints
ſuch crueltie extend?

SINNER.

It was my fault through ignorance,
by which I might not chuſe.

CHRIST.

And yet, I ſay, thine ignorance,
ſhall not thy faults excuſe.

SINNER.

By grace I am repentant made,
wilt thou not mercy haue?

CHRIST

CHRIST.

If thou by grace repentant be,
yet muſt thou mercy craue.

SINNER.

O Lord blot out my filthy deeds,
and cleanſe me from my ſin.

CHRIST.

Ariſe and walke, thou art made cleane
as thou beleeu'ſt therein.

Another Dialogue betweene Chriſt and a ſinner, to be ſung as the former.

CHRIST.

AWake from ſleepe & watch a while,
prepare your ſelfe to pray,
For I mine Angell will ſend forth
to ſound the iudgement day:
That mine elect and choſen ſort
might find my ſaying true:
How that the time I ſhorten will,
for them and not for you.
Awake, I ſay, awake, awake.

SINNER.

And yet, O Lord, the little whelps
would lick the crums that fall;
The choſen ſort are very few,
but many doeſt thou call.

CHRIST.

I call to you that will not heare,
I ſtretch nine armes at large,
For to imbrace ſuch as do come,
and all your ſinnes diſcharge.
Wherefore if you refuſe to come,
I will you then forſake,
And to my feaſt will ſtrangers call,
and them my children make:
Awake therefore and riſe from ſleepe,
awake, I ſay, awake.

SINNER.

Not ſo, good Lord, thy mercy far
aboue our ſinnes abound.

CHRIST.

And yet I will a iuſticer
in iuſtice mine be found.

SINNER.

Thy promiſe is to pardon ſinne,
and therein art thou iuſt.

CHRIST

CHRIST.

Your ſinnes repent, and pray therefore,
in vaine is els your truſt.

SINNER.

O Lord, thy grace muſt this performe,
or els it cannot be.

CHRIST.

My grace you haue, the ſame apply,
and bleſſed ſhall you be.

SINNER.

Through this ſweete grace thy mercie, (Lord,
we humbly do require,

CHRIST.

By mercie mine I you forgiue,
and grant this your deſire. *Amen.*

A conflict betweene the ſpirit & *the fleſh in the ſoule of man.*

SPIRIT.

MY ſoule giue eare to me thy ſpirit,
of that I ſay to thee:

Hunnis, W.

Forſake the pleaſures of thy fleſh,
and ioyne thy ſelfe with me:
Thy fleſh is filthy, fraile, and fond;
and nought but ſin containes:
Whoſe due deſerts through wickednes,
is euerlaſting paines.

FLESH.

My ſoule, not ſo, great proofe thou haſt
of pleaſures that I bring:
Of loue, of luſt, of liking ſweet,
and euery other thing:
Forſake me not, but ioyne with me,
which am thy fleſh and bone,
For I the receptacle am
of all thy powers each one.

SPIRIT.

If thou after thy fleſh wilt goe,
then ſurely ſhalt thou die:
If thou wilt walke with me thy ſpirit,
we will him mortifie;
For thou betweene vs both art plaſt,
and at thy libertie,
To whether part thou wilt incline,
to liue, or elſe to die.

SOVLE.

(Alas) what great conflict is this,
I ſilly ſoule ſuſtaine:

Betweene

Betweene the pleaſures of my fleſh,
my ſpirit threatned paine:
I grieued am my fleſh ſhould loſe,
yet glad my ſpirit might win,
But of the twaine whoſe part to take,
my doubt is great therein.

SPIRIT.

Thy fleſh is diſobedient,
vnkind and cruell ſtill.

SOVLE.

Yet I poore ſoule indifferent,
make neither good nor ill.

FLESH.

Remember my ſweet ſoule,
what fleſh hath done for thee.

SPIRIT.

Thy fleſh for to ſubdue,
ſweet ſoule take part with me.

FLESH.

If thou my part wilt take,
we ſhall the victors be.

SPIRIT.

If thou wilt him forſake,
then heauen is due to thee.

SOVLE.

The Spirit makes man religious,
obedient and kind:
The fleſh makes men rebellious,
and monſtrous beaſtly blind:
The ſoule through power makes them (men,
as maker hath aſſign'd,
Wherefore my ſpirit I ioyne with thee,
with all the force I can:
Away, packe hence vnſauorie fleſh,
the filthieſt part of man.

FINIS.

An humble ſute of a repentent ſinner for mercie.

GIue eare, O Lord, to heare
my heauie carefull cries:
And let my wofull plaints aſcend,
aboue the ſtarrie skies.
And now receiue the ſoule,
that puts his truſt in thee:
And mercy grant to purge my ſinnes,
mercie, good Lord, mercie.
My ſoule deſires to drinke
from fountaine of thy grace;
To ſlake this thirſt, O God, vouchſafe
and turne not off thy face.
But bow thy bending eare,
with mercy when I crie:
And pardon grant for ſinfull life,
mercie, good Lord, mercie.
Behold at length, O Lord,
my ſore repentant mind. (by
Which knocks with faith, & hopes there-
thy mercy great to find.
Thy promiſe thus hath paſt
from which I will not flie,
Who doth repent, truſting in thee,
ſhall taſt of thy mercie,
Mercy, good Lord, mercie, mercie.

Another to the ſame *effect.*

BEhold, O God, the wretched ſtate,
my ſilly ſoule is in:
How ſore oppreſt and ouercharg'd,
with ſoule and filthy ſinne.
Behold likewiſe the priſon foule,
I meane my baned breaſt,
Where wickednes and ſinne abounds,
and breeds my ſoules vnreſt.
Behold, O God, how oft my ſoule
doth lift her ſelfe to thee,
As one in dungeon darke and deepe,
deſiring light to ſee.
Behold alſo how faine it would,
do that might pleaſe thy will:
But cruell ſinne with his affects,
do draw me backward ſtill.
Behold I do not that I would,
as law of thine requires,
But I do that I would not do,
contrarie to my deſires.
Such is the working of the fiend,
ſuch be his wilie wayes,
With luſt to ſet my heart on fire,
whereby my health decayes.
Such pleaſant baites layes he abrode,
with poiſned hookes of ſin,
And traines my ſenſes all thereto,

and

and drownes my ſoule therein,
But mercy is with thee my God,
for ſuch as mercy craue,
Among the which I humbly aske,
ſome mercy for to haue.
For light offence thy mercy ſmall,
may ſoone appeaſe thine ire,
But mine offences manifold,
thy mercies great deſire.
And ſith by mercy I muſt win
thy fauour and thy grace,
From my miſdeeds and ſinfull life,
with mercy turne thy face.

Another to the ſame purpoſe.

MY ſoule, O God, doth now confeſſe
a wicked life long led in ſin;
And how the ſame to thee is knowne,
yer that my lips to ſpeake begin,
Such is the fruit, ſuch is the tree,
with mercy Lord deliuer me.
Shall I, O Lord, for this deſpaire
of hope, of helpe, and health at laſt?
Or ſhall I think thou ſeek'ſt reuenge
vpon my ſinfull life that's paſt?
No, no, my faith doth witneſſe me,
Thy bloud from ſin hath ſet me free.

AMEN.

A Lamentation touching *the follies and vanities of our youth.*

ALacke when I looke backe,
vpon my youth that's paſt,
And deeply ponder youths offence,
and youths reward at laſt:
With ſighs and ſobs I ſay:
O God I not denie,
My youth with folly hath deſeru'd,
with folly for to die.
But yet if euer ſinfull man,
might mercy moue to ruth:
Good Lord with mercy do forgiue
the follies of my youth.
In youth I rang'd the fields
where vices all did grow,
In youth (alas) I wanted grace,
ſuch vice to ouerthrow.
In youth what I thought ſweet,
moſt bitter now I find.
Thus haue the follies of my youth,
with folly kept me blind.
Yet as the Eagle caſts her bill,
whereby her age renueth:
O Lord with mercy do forgiue,
the follies of my youth. *Amen.*

A Pſalme of reioicing for the wonderfull loue of Chriſt, ratified by his meritorious death and paſſion for our ſpirituall redemption.

LEt vs be glad and clap our hands,
with ioy our ſoules to fill,
For Chriſt hath payd the price of ſin,
with mercy and good will.
By his good will he fleſh became,
for ſinfull fleſhes ſake:
By his good will diſdained not
moſt ſhamefull death to take.
By his good will his bloud was ſpilt,
his body all to-rent:
By his good will to ſaue vs all,
he therewith was content.
By his good will death hath no power,
our ſinfull ſoules to kill:
For Chriſt hath payd the price of ſin,
with mercy and good will.
Since Chriſt ſo dearely loued vs,
let vs from ſinne refraine:
For Chriſt deſireth nothing els,
in lieu of all his paine.
And that we ſhould each other loue,
as he hath lou'd before;

Hunnis, W.

So shall his loue abide in vs,
and dwell for euermore.
Let then our loue so dwell in him,
our wicked lusts to kill:
For Christ hath paid the price of sinne,
with mercy and good will. Amen.

A Prayer for the good estate of King *Iames*.

THou God that guid'st both heauē & (earth
on whom we all depend;
Preserue our King in perfect health,
and him from harme defend.
Conserue his life in peace to raigne,
augment his ioyes withall:
Increase his friends, maintaine his cause,
and heare vs when we call.
So shall all we that faithfull be,
reioyce and praise thy name:
O God, O Christ, O holy Ghost,
giue eare and grant the same.
AMEN.

An Addition to the *Treatise aforegoing*, annexed by the Authour thereof.

Discoursing of things which *must come to passe* before the day of *iudgment*.

Of things must passe
before the iudgement day,
Let vs therefore
repent, watch, fast and pray.

Newly printed by
H. Lownes.
1604.

Of things muſt paſſe
before the iudgments day,
Let vs therefore
repent, watch and pray.

A Great bright throne was ſeene,
and in the ſame ſate one,
Before whoſe face both heauen & earth
did tremble, ſhake, and grone.

2 And all both great and ſmall,
whom death had kild before,
Were likewiſe ſeene before his face
that liues for euermore.

3 Theſe bookes then opened were,
of euery one was dead,
Who iudgment had as they deſeru'd
as in thoſe bookes was read.

4 The bookes which at that day
ſhall opened be to all,
Shall haue our actions in this life
thereby to ſtand or fall.

5 In

5 In this day ſhall the iuſt
ſtand conſtant to endure,
Againſt thoſe that afflicted them,
in this our life vnſure.

6 The wicked ſeeing this,
ſhall be ſurpris'd with feare,
And call vnto the mountaines high,
to fall vpon them there.

7 To hide them from his face
that ſits in iudgement ſeat:
And from the indignation,
that this ſweet lambe doth threat.

8 O Lord, how great a day
ſhall this be vnto vs?
Who can conceiue thy power of wrath,
the ſame for to diſcuſſe?

9 Or who for very feare,
ſhall able be to ſay,
The greatnes of diſpleaſure thine
which happen ſhall that day?

10 This day is day of thine,
whereof thy ſeruant ſaid,
Thy zeale and furie ſhould none ſpare,
reuengement ſhould be paid.

11 This is that dreadfull day,
moſt dreadfull to behold:

According to thy prophets words,
as they before haue told.

12 Behold the day ſhall come,
a day of crueltie:
A day of indignation,
of wrath, and of fury.

13 Which day ſhall bring the earth
into a wilderneſſe:
And cruſh in peeces the wicked ſort,
for their euill treſpaſſes.

14 Behold the day doth come,
the day of God almight:
A day of darknes, ſtormes and clouds,
moſt terrible to ſight.

15 A day as neuer was,
nor neuer ſuch ſhall be:
After this dreadfull ſtormie day,
in all eternitie.

16 Good Lord what maruellous day
ſhall this be to behold,
When we ſhall ſee the children all,
of Adam young and old?

17 Gathered together,
from parts of all the earth:
Before this fearefull Iudge to ſtand,
with faint and ſhiuering breath.

18 When

18 When as the ſea and land,
ſhall yeeld that they long kept:
That is to ſay, their bodies dead,
which long in them haue ſlept.

19 Both heauen and hell alſo,
the ſoules ſhall now reſtore
Which they poſſeſſe, to be vnite
to bodies euermore.

20 What maner day is this,
when as the heauens ſhall mourne?
When all the earth ſhall ſhake & quake,
and mountaines be rent and torne.

21 When ſunne ſhall looſe his light,
the moone her light alſo,
The ſtarres fall downe, the ſeas & flouds
forſake to ebbe and flow?

22 When all the elements
ſhall quite diſſolued be,
The earth with bloud cleane ouerthrown
which euery eye ſhall ſee.

23 And all the world beſide,
ſhall be on flaming fire.
So that the iuſt and Angels pure,
ſhall feare this day of ire?
24 Then ſhall appeare in skie,
the ſigne of ſonne of man,

And all the tribes vpon the earth,
shal see his comming than.

25 In the clouds of heauen,
amid his Angels all,
With power and might, and glory great,
he shall his Angels call.

26 Yea in a moment small,
or twinckling of an eye,
Shal send thē forth with trumpets sound
and with a mighty crie.

27 At midnight shall they passe,
to chuse his chosen sort, (world,
From heauen to earth throughout the
vnto their great comfort.

28 Now he which as a lambe
vpon the crosse was slaine,
Shall as a Lyon come to iudge,
both vnto ioy and paine.

29 Behold our Lord shall come,
but who shall able be
For to abide his comming day,
most fearefull then to see?

30 For at that very day
the mighty mountaines great,
Shall wast and melt before his face,
through force of fiers heat.

31 Behold

31 Behold our Lord ſhall come,
in fortitude and ſtrength:
And as a ſtorme of haile and wind,
ſhall ouerthrow at length.

32 What euer thing that ſtands,
in paſſage of his way,
And as a rage of waters great,
ſhall make no ſtop nor ſtay,

33 Before whoſe bleſſed face,
ſhall burning fire run,
And vpon euery ſide of him,
a mightie tempeſt come.

34 This day vnto the iuſt,
a ioifull day ſhall be:
But to the wicked reprobate,
eternall miſerie.

35 O heauenly King vouchſafe
for Chriſtes ſake thy Sonne:
We may be mindfull of this day,
with feare for that is done.

36 And giue vs grace henceforth,
our liues ſo to amend:
As we among the choſen ſort,
may praiſe thee without end.

FINIS.

A Christian confession *of and to the Trinitie.*

O Thou Almightie omnipotent, and euerlasting God, the Father of heauen, I doe beleeue, cõfesse, & acknowledge thee to be the God of all power & might, yea the almighty power it selfe, and to bee of nothing going before, neither made, created, nor begotten, but to bee a thing before all things, giuing beginning vnto euery thing, thy selfe without beginning and without ending.

O Thou Son of God, which art the word of the Father, and se-

second person in Trinitie, doe I likewise beleeue, confesse, and acknowledge thee to bee of the Father without beginning, before all worlds, neither made, nor created but begotten: and are equall with the Father in power, might, glorie, maiestie, and Deitie, and to bee as thy Father is, the fountaine & welspring of all wisdom, grace, and mercy.

O Thou God the Holie Ghost, & third person in Trinity, which art with the Father & the Son the giuer of all cõfort, vertue & goodnesse: I doe also beleeue, confesse, & acknowledge thee to be of the Father, and of the Son, neither made, nor created, nor begotten, but frõ God the Father, & from God the Son proceeding, equall with the Father & the Son, with-

Hunnis, W.

without beginning of time, & without end, in like power, might, glory, maiestie, and Deitie as is the Father and the Sonne, all three in one, and one in three, one very GOD euerlasting, not three Gods euerlasting, of one essence or beeing, euer perdurable or during, without measure, not changeable, almightie, of one substance, and in one nature simple.

I Do beleeue, confesse, and acknowledge ech one of your persons to be equall to the other, in all manner of perfection; and each one person to be omnipotent or almightie, and to be one beginning of all thinges; and that togither you made and created all creatures, visible and inuisible, spirituals and corporals; and that by almightie vertue, from the beginning of time, you three together did create (and that of nothing)

the creature Angelicke, and the worldly nature; and then you made man common to the first two natures: for man is of body corporall, and of soule spirituall.

ALso I doe beleeue, confesse, and acknowledge, that thou the Father art one other, and thou the Sonne art one other, and thou the Holie ghost art one other. For thou, O Father, mayest not be the Sonne, nor the Holie ghost; nor thou, O Sonne, mayest not be the Father nor the Holie ghost; nor thou, O Holie ghost, mayest not be the Father nor the Sonne: but to you three persons in one being, and one nature common, the which is the beginning of all thinges; and out of this beginning there is no beginning.

And

AND I beleeue, confesse, and acknowledge, that thou, O Father, art no greater nor of greater power than is the Sonne, nor than is the Holie ghost. For the vnitie of your diuine being is equall or alike together: for such as thou art, O Father, such art thou, O Sonne, and such art thou, O Holie ghost. And thus thou holie and blessed Trinitie art one GOD, the first beginning, without beginning, fountaine of all mercie, grace, goodnes, and vertue, vvhich by thy knovvledge doest know all thinges present, and to be heereafter.

AND further, I doe confesse, acknowledge, and stedfastly beleeue, that thou, O Sonne of God art without beginning, coeternall with GOD the Father and vvith God the Holie ghost. And by the

whole consent of you three in one and one in three, and by the ouershadowing of the Holy ghost, thou O holie and most blessed Sonne of God, didst enter into the wombe of the most vnspotted amongst women, the blessed virgine Marie, in whom was no blemish of sinne after the salutation of the Angell Gabriel, when she had by the working of the Holy ghost, answered these words of meekenes: Behold and see, I am the handmaid of the Lord, be it vnto me according to thy word.

THus thou blessed Son of GOD diddest not forsake or leaue thy Godhead, but didst take flesh or manhead of the blessed virgine vnto thy Codhead, beeing still perfect God with the Father in Godhead, and perfect man also. In vvhich manhead thou vvert lesse than the Father,

Father, but yet equall with the Father touching thy Deitie or Godhead: as after thy moſt bleſſed natiuitie thou didſt prooue in thy humanitie to be perfect God.

FOR vvithout anie Teacher or Schoolemaſter, thou haddeſt all perfect knowledge of Science and Learning. Thou changedſt water into vvine. Thou gaueſt ſight to the man borne blind. Thou openlie ſaidſt to the Iewes and Phariſies, I vvhich ſpeake to you, am the beginning. Thou feddeſt manie thouſands of people with a few loaues of bread, and vvith a few fiſhes. The wind and ſea obeied at thy commaundement. Thou raiſedſt Lazarus from death vnto life, which was foure dayes dead, and ſtinking in his graue. In this, O God, and in manie more excellent 9

miracles, thou didſt ſhewe thy ſelfe to be perfect God.

30 AND alſo thou didſt ſhewe thy ſelfe to bee perfect man: for thou didſt eate, drinke, and ſleepe, and ſo tooke increaſe of nature, as man dooth: thou weptſt, thou faſtedſt, thou ſufferedſt all the miſeries of man, ſinne onely excepted.

31 IT alſo well pleaſed thee to fulfill to performe, and to accompliſh all the wordes and ſayinges of the holy Patriarches & Prophets, which they had vttered and ſpoken of thee, long time before thou tookeſt our humane nature vpon thee. And ſo to fulfill the propheſies, thou ſuffereſt that thine Humane nature ſhould be betraied and taken, by the kiſſing of thine vnkinde diſciple Iudas.

Thou

THou alſo ſuffereдſt cruell perſecutions of the Iewes, and after manie puniſhments, they blaſphemed thee, and cried vppon Pilate to haue thee crucified; and ſo vnder Ponce Pilate thou didſt ſuffer to be crucified, and vppon the Croſſe didſt die, touching thy humanitie; and after vvaſt thou taken downe, buried, and by thy power and might of thy Deitie deſcendedſt into hell, according to the Scripture. 12

AND I beleeue (notwithſtanding that thy Sepulcher vvas made faſt and ſealed, and alſo watched and kept by certaine Souldiours thereunto appointed) that the third day, by thy Godhead or diuine power, thou didſt ariſe in thy humanitie. And fortie dayes after thou didſt aſcend into heauen, in the ſight of men of Galile, and in 13

faith vnto vs that be; vvhere thou dooſt remaine perfect GOD and perfect man, ſitting on the right hand of the Father, from vvhence thou ſhalt come and iudge both the liuing and the dead. By the dead I vnderſtand the bodie which is mortall, and by the liuing I vnderſtand the ſoule which is ſpirituall and immortall.

14 AND alſo I acknowledge, confeſſe, and ſtedfaſtlie beleeue, that I ſhall, among all thy reaſonable creatures, ariſe from death to life, and with them ſhall ſtand and behold thy deuine maieſtie face to face, thou ſitting on the throne of thine eternall iudgement. And thine elect, and thoſe vvhom thou haſt ſhewed mercie vppon, ſhall be ſeuered from the vvicked reprobates, as Lambes from Woolues: the ſaued ſort vpon thy right hand,

and

and the other vpon thy left, where wee ſhall all receiue our laſt and finall iudgement. The which iudgement, O Lord, I doo moſt humblie beſeech thee may be vnto mee, not after my ſinnes, and wickednesſes; but according to thy great and vnſpeakeable mercies.

Grant this, O thou moſt holie and bleſſed Father of heauen, which art with the Sonne, and with the Holie ghoſt, the worldes Creatour: and haue mercie vpon mee, haue mercie vpon me.

Graunt this, O thou moſt holie and bleſſed Ieſu, the onelie Sonne of God, the worlds Sauiour and redeemer; and haue mercie vpon me, haue mercie vpon me.

Graunt this, O thou moſt bleſſed and Holie-ghoſt, which art together with the Father and the Sonne, the worlds comforter; and haue mercie vpon me; haue mercie vpon me.

Graunt this, O thou moſt holie, moſt bleſſed, moſt gracious, and euerlaſting Trinitie, and haue mercie vpon me, haue mercy vpon me, haue mercy vpon me, Amen.

A praier for the Kings moſt *excellent Maieſtie.*

O Almighty and mercifull GOD, Creator and gouernour of all things, whoſe ſtrength is euerie where, and whoſe power is infinite, which as thou euer art omnipotent, and in all thy works

workes moſt gracious and euer mer-
uailous; ſo vnto vs thy poore ſer-
uants, graunt wee humblie beſeech
thee, that IAMES our gracious
King, and next vnder thee heere on
earth our gouernour, may long liue,
and leade a healthfull, quiet, and
peaceable life. And if, O Lord, at a-
nie time the wicked through malice
ſhall conſpire and gather them-
ſelues together againſt thee, and him
thine annointed? wee heartilie be-
ſeech thee eyther with ſpeed to con-
uert and turne their hearts, or ouer-
throwe their force, and bring their
deuiſes to naught. And although,
O Lord, that wee through our ma-
nifold ſinnes and wickednesſes, doe
not deſerue to haue ſo good and ſo
excellent a iewell to rule and reigne
ouer vs: yet good Lord, wee hear-
tilie praie thy diuine Maieſtie to
behold the great and vnſpeakeable
miſeries, vvhich the loſſe of ſo
precious

precious a Pearle may bring vppon vs and our posteritie, and to auert the same. This, O Lord, wee doo humblie craue of thee, that we may long time enioy him: or else that wee, who faithfullie doo loue him, may with him be dissolued, according to thy good will and gracious pleasure,

Amen.

Hunnis, W.

A praier to be ſaid of euerie *true Chriſtian before the receiuing* of the holie *Communion.*

O Moſt ſweete louer of all mankinde, Lorde and Sauiour Ieſu, I humbly beſeech thee for thy bitter paſſion ſake, to remoue from me pride, enuie, and detraction, yea, wrath, malice, and impatience, and all other ſickneſſes and diſeaſes of the ſoule. And plant, good Lord, in my heart and minde true meekeneſſe, charitie, patience, chaſtitie, temperance, and modeſtie, vvith all ſuch other vertues, medicines, and preſer-

preſeruatiues vnto the ſoule. And mortifie in mee, good Lord, all vncleane motions, carnall deſires, and inordinate affections: and reuiue in me the loue of vertues, and the perpetuall exerciſes thereof; ſo that in this time and all times I may woorthilie receiue this holie and bleſſed Sacrament, vnto thine honour and glorie, and my ſoules endleſſe ioy and comfort.

O Lorde, I knowe and doo confeſſe heere before thy diuine Maieſtie, that I am vnwoorthie, and verie much vnworthie, and moſt vnwoorthie, through my manifolde ſinnes and wickedneſſe, to licke the crums that fall from thy table: but notwithſtanding I knowe as well againe. and ſo doe I in heart and minde ſtedfaſtlie beleeue, and the ſame doe acknowledge in mouth and word, that thou my Lord God art omnipotent and Almightie, and

ſo maieſt by thy power infinite, if it ſo pleaſe thy maieſtie, to make mee worthie and acceptable to ſit at thy table, and there to taſt and feede of the moſt pure and heauenlie viandes: for thou alone, O Lorde, maieſt and canſt iuſtifie a ſinner, and of a vile, foule, and filthie wretch make a cleane, white, and pleaſant perſon.

Therefore gracious Lord, I beſeech thy woorthie maieſtie for thy almightie power, vvhich I firmelie and ſtedfaſtlie beleeue: and for thine infinite and endeleſſe vviſedome, vvhich I boldelie confeſſe; and for thine excellent goodneſſe and trueth, wherein I fullie hope and truſt: and for all this together as one: frame mee and make mee woorthie and acceptable vnto thy godlie preſence, and graunt me forgiueneſſe of all my ſinnes, and the feruent flame of thy loue, that I

may

may nowe at this time receiue this holie Sacrament vvith puritie of hart, and cleaneneſſe of conſcience, with ſpirituall gladneſſe and heauenlie ioy.

O moſt mercifull Sauiour Ieſu, I humblie beſeech thee, for this holie miſterie of thy bleſſed bodie and bloud, wherewith wee vnworthie wretches bee continuallie fed, and dailie waſhed, cleanſed, ſanctified, and made holie, and ſo partakers of thy moſt high Diuinitie; graunt mee, Lord, and giue mee the precious garment of innocencie, with ſuch furniture of other ornaments thereunto according, as beſt may pleaſe thy gracious goodneſſe, vvherewith I may (as in my vvedding veſture) in a good and cleane conſcience approach vnto thy preſence; ſo that this celeſtiall and heauenlie Sacrament receiued, may be vnto mee health and ſaluation of

ſoule

ſoule and body, vnto life euerlaſting. Amen.

A praier to be ſaid of euerie *true Chriſtian after the* receiuing of the holie *Communion.*

IN moſt humble, & lowlie, and moſt hartie manner, with moſt due reuerence I thank thee, good Lord, moſt holie Father and euerlaſting GOD, that by the bountie of thy mercifull grace, wouldeſt vouchſafe thus to refreſh and feede my ſoule through faith with the benefits of the death and paſſion of thy ſonne our Lord God, and Sauiour Ieſu Chriſt. And I beſeech thine infinite goodneſſe, that this the ſacrament of thy death & paſſion, which I moſt vnworthie wretch haue nowe receiued,

come neuer hereafter in iudgement & condemnation vnto me for mine euils, merites, and deseruings: but rather, good Lord, it may come vnto the profit and comfort of my bodie, and vnto the saluation of my soule vnto the life euerlasting, Amen.

A godlie praier to be said *before the preaching of the word.*

NEyther is hee that planteth, neither he that watereth, any thing at all, but thou, O Lord, that giuest the increase. Increase, we beseech thee, the seede of thy word, and cause it to fructifie an hundred fold. Open our eies that wee may see the wonderfull thinges contained in thy lawe: incline our hearts

hearts to thy teſtimonies, and not vnto vanities. Euermore be on our right hand, and perfect the worke that thou haſt begunne among vs. Beare our moſt gracious *IAMES* in thine owne boſome, and ſet thine eies alwaies vpon him for good: let the ſpirit of knowledge and holines remaine in his Miniſters: bleſſe his Counſellors with wiſdome and diſcretion: his Nobles with fortitude and courage: his Iudges with iuſtice and mercie: his Magiſtrates with diligence and faithfulnes; his people with feare and perfect obedience, that wee may all with one minde and one mouth ſay with the Prophet; Hee that is mightie hath done for vs great things, and holie is his name.

Amen.

A Praier neceſſarie to be ſaid at all times.

O Bountifull Ieſu, O ſweete Sauiour, O Chriſt the Son of God, haue pittie vpon me, mercifullie heare me, and deſpiſe not my praiers. Thou haſt created mee of nothing; thou haſt redeemed mee from the bondage of ſinne, death, and hell, neither with gold nor ſiluer, but with thy moſt pretious body once offered vppon the Croſſe, and thine owne bloud ſhed once for all, for my ranſome. Therefore caſt mee not away, whom thou by thy great wiſedome haſt made, deſpiſe mee not, vvhom thou haſt redeemed with ſuch a pretious treaſure: nor let my wickednes

deſtroy

deſtroy that which thy goodneſſe hath builded. Now whileſt I liue, O Ieſu, haue mercie vpon me: for if I die out of thy fauour, it will be too late afterward to call for thy mercie. Whileſt I haue time to repent, looke vpon me with thy mercifull eies, as thou didſt vouchſafe to looke vpon Peter thine Apoſtle, that I may bewaile my ſinfull life, obtaine thy fauour, and die therein. I reknowledge that if thou ſhouldeſt deale with me according to verie iuſtice, I haue deſerued euerlaſting death. Therefore I appeale to thy high throne of mercie, truſting to obtaine Gods fauour, not for my merits, but for thy merits, O Ieſu, who haſt giuen thy ſelfe an acceptable ſacrifice to thy Father, to appeaſe his wrath, and to bring all ſinners (truly repenting and amending their euill life) into his fauour againe. Accept me, O Lord, among the number of them

that

that ſhall be ſaued. Forgiue me my ſinnes, giue me grace to leade a godlie and innocent life, graunt me thy heauenlie wiſedome, inſpire my hart with faith, hope, and charitie, obedient to my rulers, faithfull vnto them that truſt mee, dealing truly with all men, to liue chaſtly in wedlocke, to abhorre adulterie, fornication, and all vncleaneneſſe, to doe good after my power vnto all men, to hurt no man, that thy name may be glorified in me, during this preſent life, and that I afterward may obtaine euerlaſting life, through thy mercie and the merits of thy paſſion,

Amen.

FINIS.

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